

AN
APPEAL TO THE PUBLIC,

OR AN

EXPOSITION

OF THE CONDUCT OF

REV. ISAAC JENNISON AND OTHERS,

IN LUDLOW, IN THE MONTHS OF

FEBRUARY AND MARCH, 1828.

ALSO,

AN ADDRESS

TO THE

LOCAL PREACHERS OF THE METHODIST

EPISCOPAL CHURCH ;

WITH REMARKS ON THE GOVERNMENT, DISCIPLINE

AND MONIED SYSTEM OF SAID CHURCH.

16

BY ALEXANDER M'LEAN,

MINISTER OF THE GOSPEL

"There are many unruly and vain talkers, whose mouths must be stopped."—ST. PAUL.

"Be ye not called Rabbi, for one is your master even Christ, and all ye are brethren."—CHRIST.

BELCHERTOWN :

PRINTED BY C. A. WARREN.

1828.



MEMO. The publication of this volume has been unexpectedly delayed, by causes beyond the author's controul. The *Printer* deeply regrets the disappointment occasioned by this delay, and offers as an apology, the unusual pressure of other business in the office, of an urgent and interesting nature.

BX 8495
M246 A6

PREFACE.

THE writer of the following pages, having been suddenly, unexpectedly, violently, and unjustly attacked by preachers and members of the Methodist Episcopal Church, now makes his appeal to an enlightened and Christian public.

My accusers were professed brethren in Christ; members of the same church and communion. I have been accused of various crimes and misdemeanors, and cited to appear before an Ecclesiastical Committee of Inquiry. In obedience to this citation I appeared; and after a long, patient, and thorough examination of the charges preferred against me, said Committee decided, that no charge was so found, as to convict me of any crime that would exclude me from the church, or its holy ministry.

The decision of the Committee being in my favor, only served to enrage my opponents, more especially the Rev. Isaac Jennison, the preacher in charge, who had taken the lead in all the operations against me. Soon after the trial, he said he was dissatisfied with the decision. As the discipline of the Methodist Episcopal church gave him no right to appeal the case, and as he doubtless had heard that I had withdrawn from the Methodist connexion, or was about so to do,—in order to rob me of the credit, and honor, of leaving the connexion with a fair, unspotted character; eight days after my acquittal, as above stated, Mr. Jennison came into the town in which I reside, and after much inquiry and undue influence, made up three charges against me; and by uniting with them one of the charges in his first letter of citation, made up the even number four.

Eleven days after my trial and acquittal as above, I received a second letter from Mr. Jennison, dated March 11, 1828, citing me to appear before a Committee of Inquiry on the 27th of the same month. Immediately I wrote a line to Mr. Jennison, informing him that I had withdrawn from the Methodist connexion, and that I did not consider myself accountable to him or them. He replied by letter, asserting that I did belong to said connexion, and renewing his citation of the 11th. I was now well satisfied that it was the object of Jennison and his confederates, so to concert and arrange their system of operations against me, that on the second trial, (so called,) they might effect what they failed to accomplish at the first; viz. my condemnation, followed by excommunication; that I might, in this way, be disgraced, and my access to the christian community, in the character of a minister of the gospel, be completely cut off.

As the first and second attacks on me by the Methodists, with their final issue, have caused much inquiry in different parts of the country, where I have travelled as a Methodist preacher, I think it a duty I owe myself, my much injured family, the public, and the cause of truth, to publish to the world a history of the whole affair. I do this, I sincerely believe, not in the spirit of retaliation. It has never been a trait in my character, I humbly trust, to return evil for evil, and railing for railing; I had much rather return good for evil. And I do verily believe much good will result to me, in the overruling providence of God, from that, which, by my opponents, was designed for evil. "The wrath of man shall praise thee, and the remainder of wrath thou wilt restrain,"

HR 10236

I feel deeply and solemnly impressed with the consideration, that I am fast hastening to my last great and final account. Before the righteous Judge of all the Earth, I expect soon to appear, to answer for all my behaviour in this world. I write in view of that day when the secrets of all hearts shall be disclosed; and in view of my responsibility to the public, to the church, and to my God.

I feel it to be my duty to publish to the world the treatment I have received of late from certain members of the Methodist Episcopal Church; a church of which I have been a member for 36 years; and from which I have conscientiously withdrawn. I do hope that an enlightened and compassionate public, will give the following pages an attentive reading, and an impartial consideration. I mean not to "extenuate, nor aught set down in malice."

I likewise feel in duty bound to call the attention of the Ministers and Members, especially the Local Preachers, to a serious consideration of some things in the government and discipline of the Methodist Episcopal Church, which have been a source of grief to me for years, as unquestionably they have been to many in your connexion. I do this, not supposing my talents are adequate to the task of doing full justice to the subject, but with the hope that the few hints, I may offer, will influence an abler pen to vindicate the cause of that injured and oppressed body of excellent men, Methodist Local Preachers, and likewise check the growth of those sore evils, so perceptible in the Methodist connexion.

A Methodist of long and respectable standing, asked me, not long since, if I intended publishing to the world the treatment of my brethren, of whom I complained; I replied, I intend so to do. He cautioned me to be careful what I published; for, said he, we have become a great and powerful people, and you will find it hard contending with us. I informed him my object was not to provoke controversy, but to defend my character as a citizen, and a Christian minister; and in a becoming manner, call the attention of those who were formerly my brethren to a consideration of those evils, which I verily believed did exist in their connexion. However much men may glory in their numbers and strength, yet "truth is mighty, and will prevail."

And here, with confidence I rest my cause. I am aware it will be said by some Methodist bigots, that I have written in a bad spirit; and that my object in publishing what I have, is to injure the Methodist denomination. But who, I ask, will say these things? Who will thus accuse me? Will it be the plain, meek, humble, old-fashioned Methodist? Or will it not rather be the gay, assuming, proud, new-fashioned Methodist, who will say, "PROPHECY UNTO US SMOOTH THINGS." JUDGE, ALL YE PEOPLE,

PART I.

A BRIEF ACCOUNT OF THE WRITER'S FIRST TRIAL, &c.

THE town of Ludlow, Hampden Co. Mass., being the place in which I, Alexander M'Lean, reside, and in which I have endured many severe and cutting trials, it may not be improper or uninteresting to give a short account of my introduction into said town in the character of a Minister of the Gospel, with a sketch of the rise and progress of Methodism in the place, from that time to the present.

In the month of October 1813, the inhabitants of Ludlow, in town meeting, legally assembled, passed a vote, inviting me to supply the desk for one year, making ample provision for my support. I accepted their invitation; and on the first Sabbath in November following, commenced my ministerial services with flattering prospects. In the course of the year, much attention was paid to the subject of religion, and many professed to experience it, and appeared to rejoice in its divine consolations. Every thing moved pleasantly and agreeably between myself and the inhabitants of the town, until the Methodist travelling preachers introduced themselves into the place, and at an unseasonable time, made an attempt to form a Society. About twelve persons were formed into a class; the class placed under the care of the travelling connexion; and the town taken into Tolland circuit.

These movements greatly disaffected many of the inhabitants; they contended they had a right to choose their own minister; they were unwilling to be obliged to receive any person whom the Bishop might please to send; and said the course pursued by the Methodists, would involve me in difficulty with the people. This placed me in a very unpleasant and trying situation. Notwithstanding all that occurred, I continued to preach, as the town's Minister for six years; at the expiration of which time, the Congregationalists, by a majority of votes, obtained the Meeting house, and ministerial fund, and soon after settled the Rev. Mr. Wright, a respectable clergyman, who still continues with them in much harmony and love.

A portion of the inhabitants formed themselves into a Religious Society, by the name of the Methodist Episcopal Society, and chose me for their Minister, which relation continued until the first of March, 1828. Since the settlement of Rev. Mr. Wright, and my establishment over the Methodist Episcopal Society, few towns, it is presumed, have enjoyed more tranquility than Ludlow.

In the autumn of 1827, a revival of religion commenced in the town; the Methodist Travelling Preachers were active in it; they added a considerable number to the Church, and took charge of them. In the month of February, 1827, a meeting was called, to see if the members of the Methodist Church, and their friends, thought it expedient to unite in erecting a Chapel. The conclusion was to draft subscription papers. This was done without delay; I was active in their circulation; obtained generous subscriptions; subscribed liberally myself; and it was believed the sums subscribed,

with considerable assistance, would warrant the undertaking. At the opening of the spring, the business was commenced with much spirit and energy; on the 10th of May, the Chapel was raised; and on the first Sabbath in August, made comfortable to meet in.

Soon I noticed, as did others who named it to me, that a disposition was manifested by the travelling preachers to keep me on the back ground. I said but little in presence of the circuit preachers, fearing they might think I was assuming that which did not belong to me. It was mentioned to me by a member of the church, that my company was not desired in their religious meetings; that the young converts could not enjoy themselves when I was present; that the young preachers felt themselves cramped when they preached; and that when I spake after them, I picked their discourses in pieces. In fact, one of the circuit preachers stated to me, in substance, that in several instances, I had injured his feelings, when I spake after him; and that some of the congregation, who heard me, thought I crowded him hard, and used him unhandsomely. Furthermore, it was said, if I had the charge of the society, it would go down, &c. &c.

I saw how things were moving, and thought it might possibly be prudent, (existing circumstances considered,) to accept the advice of the travelling preachers, who had long been urging me to leave the town, and unite with the travelling connexion. The result of this experiment you will soon see.

I am now decided in the opinion, that had there been no Methodist Chapel built in Ludlow, and no prospect of influencing a part of the society to place themselves under the direction of the Bishop and travelling preachers, I should not have received such cruel treatment from my brethren. The more I examine the proceedings against me, the more fully am I convinced that my opinion is correct. Even my opponents themselves, on calm reflection, cannot believe the hearsay stories, related before the Committee of Inquiry, to be facts.

Well and truly did a certain Justice of the peace express himself, when hearing my second trial, (so called,) "hearsay evidence would not be admitted in a civil court." But the travelling preachers present, and the Council* listened with fixed attention, and apparent delight, to the relation of hearsay, vexatious falsehoods, and silly tales.

As to the charges preferred against me at my first trial, it may not be improper to introduce those only, on which the greatest stress was laid, and to prove which, extraordinary exertions were made, but to no effect. This I do to convince the reader that I am correct in believing that it was the object of my opponents to break up the connexion existing between me and the Methodist Legal† Society in Ludlow, and to take the chapel, church, and society into their own hands.

I now proceed to the account of my first trial. I wish it to be observed that I petitioned for a copy of the doings of the Council, signed by the

* Committee of Inquiry and Council, I shall consider one and the same.

† The society formed about the time of Rev. Mr. Wright's settlement in Ludlow; as distinguished from the Methodist Episcopal Church, &c.

President and Secretary; but my request was denied. Hence I present the public with the account taken from minutes taken at the trial.

Ecclesiastical Court of Inquiry, Ludlow, Mass. February 29th, 1828.

Present, Rev. Isaac Jennison, Preacher in Charge; Rev. Joshua Crowell, (President,) Rev. G. Hawley, and Rev. U. Clough, Committee of Inquiry. Meeting opened by prayer by Rev. J. Crowell.

Witnesses called—Henry Fuller and Jared Carver, present; Anna Day and Zera Fuller, confined by sickness, but sent depositions: depositions from two women, in Connecticut, (names of deponents unknown to me,) were also produced.

After the names of the witnesses were called, I rose, and requested liberty to read an address to the Committee of Inquiry, which I had written. This request was denied. I now think it proper to present this address to the public, that the undue advantage taken of me by Mr. Jennison, in the unreasonable and unscriptural course he pursued, may be clearly seen. The address, which I wrote, but was not permitted to read, is in these words.

“Beloved brethren, composing the Committee of Inquiry,—The preacher in charge on Brookfield circuit, Rev. Isaac Jennison, addressed a letter to me, dated Feb. 14, 1828, citing me to appear before a Committee of Inquiry, at Henry Fuller’s, in Ludlow, on Friday, the 29th inst. at 2 o’clock, P. M., to answer to them on six charges, which were specifically stated in said letter. Agreeably to the citation, I appear before you, and plead “not guilty”

“Before I attempt to prove the accusations brought against me to be totally false, I beg the indulgence of making a few remarks.

“Since the 20th of August, last past, I have been engaged in travelling and preaching in a variety of places, occasionally, however, making short visits to my family. My object in so doing was to ascertain whether the state of my health, and the management of my temporal concerns, would warrant me in devoting my time abroad in the ministerial work.

“Experience and observation have taught me that neither my health, nor the management of my temporal concerns, would justify me in such a course. Hence I frankly declared to those who questioned me on the subject, that I had given up the idea of becoming a travelling preacher. Antecedent to the time when my conclusion was generally known, the tone of feeling manifested towards me by my brethren in this place, appeared to be much as it had usually been, since the formation of the class; and I declare in the truth and sincerity of my soul, that the thought never entered my heart, that my brethren in this, or any other place, considered me to be guilty of a crime or misdemeanor, that tarnished either my moral or ministerial character, until the evening of the 15th of Jan., last past.

“On that evening, entering my room, I observed my wife appeared dejected; I enquired the cause: she replied, in substance, has not Br. Jennison named what is going on? No, said I, he has mentioned nothing un-

pleasant to me. Question by my wife—Did not Br. Jennison appear different from what he used to? Ans. No particular difference that I know of. Well, said she, they are going to silence you. Silence me! for what? She replied, I know not; Francis intimated as much; Br. Jennison has had a long conversation with him in the barn. So then, said I, I can now account for his apparent hurry to get to his appointment; it was to redeem time, to see what he could pump out of the son against the father.

“Not a lisp from preacher, or aggrieved brethren, had as yet met my ear; all was kept as close, and hidden from me, as the contents of the silent grave. Early the next morning, I visited Br. Jennison at his house; stated to him, I trust in a meek and becoming spirit, the object of my visit; mentioned what had been intimated to me, and requested him to call upon me as soon as convenient, hoping that existing difficulties might be settled to the satisfaction of all concerned. Feb. 12, was the day appointed for our interview; Br. Jennison came according to agreement; but in a very different spirit, and on different ground, from what I expected. I supposed the object of the interview was to converse on the difficulties which might exist; to learn who were aggrieved; to bring them and the accused face to face; and labor for a settlement. But no; Br. Jennison had determined that to trial I should go. He proceeded to state verbally, the complaints against me, in relation to my family; then observed he had other accusations against me; and that they were so numerous, he had committed them to writing. After he had read them, I requested him to favor me, in writing, with the names of my accusers, and with their accusations. He replied, you can remember them; meaning, as I supposed, the accusations; for he wholly declined giving me the names of my accusations. I entreated him to gratify me in my reasonable request; urged upon him a consideration of the disadvantage the course he was pursuing, would lay me under, in making suitable preparation to defend myself. But all in vain, I must be tried by an Ecclesiastical Committee. I now saw plainly that evil was determined against me, and that secretly too. Neither tongue nor pen can describe the feelings of my wounded heart at that hour. Like the unfortunate widow, however, before the unjust judge, I renewed my request; urged it by arguments, which I thought he could not resist. He replied, in substance, that he would consult those whom he thought qualified to instruct him how he ought to proceed in my case, and would communicate the result in a letter. On the 14th inst. Br. Jennison presented me a letter, containing the complaints alleged against me, (but *not* the names of the complainants,) and stating the time and place of trial. I asked him why he would not furnish me the names of my accusers; he replied, it is not necessary.* And until the present moment, I know not who my accusers are.

* What passage in the Bible justifies Mr. J. and his advisers in the course they pursued in my case? Did the Church of Rome ever exercise a power more despotic—more tyrannical? And yet these men profess to be meek followers of Christ.

"It has been hinted that they are members of the Methodist Episcopal Church. Can it be so? Are my brethren in Christ, by profession, so grieved and afflicted on account of my wicked conduct for several months past, that they are reduced to the painful necessity, and feel in conscience bound to complain of their wicked Br. M'Lean to the circuit preacher, out of pure love to the cause of Methodism in Ludlow, and to save that cause from disgrace and ruin? O, had the preacher in charge instructed his erring brethren, as he was in duty bound to do, concerning the course they ought to pursue, when they felt themselves agrieved, he would have pointed them to the words of our blessed Saviour, St. Mat. xviii. 15—16. "If thy brother trespass against thee, go and tell him his fault between thee and him alone, &c." How much evil might have thus been avoided. And how much good might have resulted in consequence of obeying the divine injunction. But, unhappily for us, the direction of the Prince of Peace was utterly disregarded. And permit me to express my fears that the final issue of this unhappy difficulty, and the unwarrantable and unscriptural manner in which it has been managed, may convince all my opponents, to their sorrow, that obedience to the Saviour's direction would have been better, far better, than the sacrifice of their victim, now addressing you.

"I am in duty bound to say, and my conscience bears me witness, that in all my experience with the Church of God, an experience embracing a period of thirty six years, I have not known, in one solitary instance, a case of difficulty occurring between a minister and a people, conducted in such a singular manner as the one now pending. I believe it to be without precedent in any Christian Protestant Church whatever. It did not once enter my heart to suppose that while I was travelling from place to place; preaching the gospel of reconciliation; enjoying the consolations of the divine love; and witnessing to my unspeakable joy, that God did own and bless my labors;—I say, I did not suspect that even then, a deep laid plot was concerted to ruin my moral character; destroy the peace and happiness of my family; and root me out of that Church, of which I have been a member from the eleventh year of my age until the present hour. I am so astonished and confounded, that I but very imperfectly express the feelings of my wounded, bleeding heart. I have said to myself, while reading the accusations in the letter of citation, O, falsehood, cruelty, and malice! what wouldst thou not do! What a gunpowder plot! (if I may so express myself;) the train laid; the matches lighted; and for what? Why, to blow M'Lean out of the Methodist Episcopal Church at a blast. Yea, it appears to me, figuratively speaking, all powder and fire, and not one drop of the oil of brotherly kindness.

"I have thought that one, or all, of the following reasons, influenced my opponents to treat me in this manner. 1. Because I felt disposed to continue the Minister of the Methodist Legal Society in Ludlow; or, 2. because the liberality of my sentiments led my brethren to suppose me to be a Universalist in sentiment; or, 3. because they supposed I wished to make the Chapel in Ludlow a liberal proprietors' house, and control it as I pleased.

"Dear brethren, composing this Committee, I frankly confess I am charitably disposed towards all the Lord's ministers and people, of every name and denomination; and heaven forbid that I should ever be guilty of saying to Christians of other denominations, "stand by, I am more holy than thou." If I am persecuted and vilified by my Methodist brethren on this account, I will patiently bear it; I will yet move on, sounding the gospel "ram's horn" against the high, broad, separating wall of superstition; and God grant that it may soon "fall down flat."

"I do say also, I have intimated that it would be agreeable to me, to continue the Minister of the Methodist Legal Society in Ludlow, as I have been for eight years last past; not however, to infringe on the rights and privileges of the travelling preachers. The privilege I wish to enjoy is no greater than that enjoyed by my highly esteemed friend and brother, Rev. Joshua Crowell, (president of the committee;) it is a privilege I always have enjoyed, since I became local.

"It is well known that I have ever contended, that the people have a right to choose their own religious teachers; and that the Ministers of Christ ought to enjoy the privilege of serving that portion of the community, which felt disposed to invite them so to do. If it be said my movements have been, and still are, anti-methodistical, not comporting with the discipline, and a stop must be put to such procedure, I ask, are my movements and opinions in this respect unreasonable or unscriptural? I think they are not; and I assure you, whenever I hear the Macedonian cry "come over and help us," and I can go, I will do it, and risque the consequences. And if I am to be sacrificed for so doing, here I stand, a willing victim. I am well satisfied I have assigned the true reasons why this wanton and unchristian attack has been made on me, to which your attention is this day called.

"Beloved brethren, composing the Committee of Inquiry, my case is now before you. It greatly afflicts and mortifies me, to think you are called here to sit in judgment on your old friend and brother, on a long catalogue of charges. Some of these are too silly to name; and men of solid sense would neither name or pen them. Others are crimes of a deep dye, of which I would not be guilty for the wealth of both the Indies; they demand serious consideration.

"This prosecution, you will perceive, from the dates in this address, has been recently commenced, and driven on with more fury than Jehu drove through the land of Israel. To me it was unexpected a few days since, as doubtless, it was to you. I am brought where I am by my persecutors; and whether the case has been managed prudently, wisely and scripturally, judge ye. I will now pray—May the God of infinite wisdom and grace, give you the spirit of discernment and of a sound mind, that you may so deliberate, investigate, and determine, on the case now pending, that the heavy cloud now hanging over this part of our Zion may be dispelled, and Christian love and good will restored. Amen. Accept, dear brethren, my sincere thanks for the indulgence you have granted in permitting me to take up so much time in addressing you, on this painful occasion."

The foregoing address I was not permitted to deliver ; I thought it unkind and unreasonable ; but was compelled to submit.

After refusing to hear this address, Mr. Jennison proceeded to read the accusations against me, excepting the first, viz ; "Abuse to your family," &c. Here I wish it to be particularly observed, that I requested Mr. Jennison to bring forward all the accusations he had against me, if he thought proper ; but he declined introducing his first accusation, though he had cited me to appear, and answer to it. This charge, therefore, to answer to which, as well as all others preferred against me, I appeared, was passed over ; it died, as all supposed, to live no more. But as it was soon hinted that I had withdrawn from the Methodist connexion, or was about so to do, eleven days after my trial and acquittal, I received a second letter of citation from Mr. Jennison, containing among others, this identical "charge first," as in his first letter of citation. The consideration of this unjust and cruel treatment is reserved for its proper place in Part second.

As I was justly and honorably acquitted on all the charges preferred against me on the 29th of February, it may be thought by some, that the trial on that day, with its final result, ought to sleep in silence. I am of a different opinion ; because I believe a fair exhibition of the principal charges brought against me, and the way and manner, in which an attempt was made to support them, will convince every impartial reader, that the design of my opponents was to break up my connexion with the Methodist Legal Society in Ludlow, at all events "Oh, the folly of sinners !"

Principal charges, &c. Charge second. "Falsehood ; for saying you was the settled Minister over the Legal Methodist Society in Ludlow, when you was not." First witness, Jared Carver, was called and testified. I did not dispute the testimony ; but said, I stand pledged to prove that I *am* the settled Minister of the Legal Methodist Society in Ludlow. An attempt was then made by Mr. Jennison to prove, that by the reading of the record made of my verbal answer to the invitation given me by the Society, to become the settled Minister, &c., I was not, in fact, the settled Minister of the Legal Methodist Society in Ludlow. It was then fully proved, on my part, that the mistake in question was innocently made by the former society's clerk, Mr. J. Sheldon, and that the mistake was afterward corrected in an annual society meeting, Mr. Sheldon being present, to the satisfaction of him and the society, and the record of the same was then read. I then introduced a number of respectable witnesses, who attended the meeting, in which I gave my verbal answer to the invitation above mentioned. Their testimony that I did accept the invitation, connected with the record of the *mistake corrected*, so satisfied the minds of the committee, that I was exonerated from the charge of falsehood, unjustly brought against me.

As I wrote a reply to this 2d charge, which I was permitted to deliver at the trial, it may throw more light on the subject, to present it to the reader.

"Brethren, composing the Committee of Inquiry, I assert I am the settled Minister of the Methodist Legal Society in Ludlow, and stand pledged to prove the fact. I know an ungenerous and dishonorable advantage has

been taken in relation to a mistake made by the clerk of the Society, the worthy Mr. J. Sheldon, in recording my verbal answer to the invitation the Society was pleased to give me, to become its settled Minister. Here I would observe, that a number of gentlemen in this town proposed to me that it would be expedient to form a Religious Society in Ludlow, by the name of the Methodist Episcopal Society, according to the provisions of the religious bill passed A. D. 1811. And that I should, if agreeable, become the settled Minister of said Society. Being ignorant of the course we ought to pursue, in order to secure parochial rights and privileges according to law, I was directed to call on Rev. J. Crowell for instruction, who had been installed over the Methodist Societies in Brookfield and Belchertown. He very politely favored me with information on the subject; and granted me the records of said Societies. In our Society movements, we pursued the same course, with one exception. The invitation, &c. to Rev. Mr. Crowell, is in the following words. "Voted, that the Rev. J. Crowell, become our settled Minister and spiritual teacher, to take the charge of us, and preach the Gospel to us; and also to propose to pay him, the said J. Crowell, the sum of fifty dollars, in compensation for the services he may render said Societies; and in addition to this sum, to support him by subscriptions and contributions."

"This was our form. But on reflection, I thought, should I accept the invitation as presented, it would look like stipulating with the people for a certain sum, as fifty dollars was named. It occurred to my recollection, that I was once called to an account before the Quarterly Meeting Conference, at Ellington, (Square Pond,) Conn. when I was the town's Minister, for receiving three hundred dollars per year. And as "the burned child dreads the fire," I thought I would not have another fiery combat with the Methodist for fifty dollars. Beside, it was said by some sensible men, with whom I conversed on the subject, that in case I accepted the invitation as presented, and the Society neglected to pay the fifty dollars, I might, if disposed, sue for, and recover it. Under these considerations, my verbal answer in Society meeting, in substance, was, that I accepted the invitation given me; but that I would not receive the stipulated sum of fifty dollars. I continued to preach regularly to the Society, a part of the time, from year to year, not having the least idea that Mr. Sheldon, the clerk, misunderstood my answer, and in consequence of so doing, recorded it incorrectly. Being called on Society business with Mr. Sheldon, we had occasion to examine the records; in doing this, my eye fell on the record in question. I was surprised at the blunder he had made, and named it to him; he said it was possibly his mistake, he misunderstanding me, on account of my refusing the fifty dollars; and that it ought to be rectified. This was done in our annual Society meeting, Mr. Sheldon being present, to the satisfaction of him and the Society.

"I would ask, in the name of common sense, what induced my friends and myself to form a Society, choose Parish Officers, and pursue every lawful measure to organize a Religious Society? It was the hope of enjoying

the parochial rights and privileges which I and my people have enjoyed for nearly eight years. What must we think of the person or persons, knowing these my statements to be facts, who will endeavour to take advantage of a mistake, innocently made—a mistake too, which was afterward corrected in a legal Society meeting, to the satisfaction of all concerned? I urge it upon you; what must we think of characters of such a type? “O, publish it not in Gath! tell it not in the streets of Askelon!” Professed brethren in Christ have done this. And for what? Is not their object as plain to be read as the “hand writing on the wall?” Say, “all ye people.”

“Charge 6. Seeking to destroy and alter the records of the Methodist Legal Society in Ludlow.” This charge will be now considered, as it is intimately connected with the subject just closed.

The witness, J. Carver, stated, in substance, that I proposed to him to purchase a book for the records of the Society, of a more respectable appearance than the one we had; and suggested that the old book might be used for an account book. Possibly I said so; though I have no distinct recollection of the conversation. But, if I did say these same words, was it a proposal to destroy the records? If I said the old book might be used for an account book, was that saying, destroy the records already made? No; but the reverse—preserve that part, and use the remainder of the book for another purpose; or let it remain as it is, and let us buy a new and decent book. Would not a well disposed mind put this construction on what Carver said I proposed to him about a book? Had I proposed to Carver, (as Jennison stated, Carver told him, I did,) to burn up and destroy the old records, then indeed I should be guilty of charge sixth. Much have I thought of the positive contradiction between Carver and Jennison: how they reconcile it between themselves, I know not; but I assure them this thing was noticed, and is still remembered. It affords me great consolation to reflect that the Committee of Inquiry exonerated me from this foul charge.

If it be asked why I concerned myself about the Parish book at all, I answer, Jared Carver was appointed clerk of the Society at our last annual Meeting; and as he pleaded inability to perform the duties of that office, I was appointed to assist him. On this account, I was interested in having the records correctly made, not supposing any advantage would be taken of my well-meant observations. The conviction on my mind, is irresistible; and I believe it must be so on the mind of every person who reads the accusations brought against me, that it was the fixed determination of my opponents to take every possible advantage of me, and to construe my well-meant proposals into the language of evil design; to make it appear that I was actually criminal, by giving a false colouring to what I innocently expressed; and thus accomplish their evil design, viz: my degradation and overthrow. But, thank God, on investigation, the purity of my intentions was made to appear as clear as noon-day.

Another charge brought against me, and to prove which, much exertion was made, is as follows: “Charge 5. Injuring, and seeking to injure the Methodist Church in Ludlow, by getting the papers of the Meeting-house

Committee into your hands in an underhanded manner, and refusing to give them up." The deposition of Zera Fuller was read to support this charge; to which I replied in the following words, having my observations written.

"Brethren, I must request you to pay strict attention to this charge. I confess I am pleased to hear it worded as it is. I am confident a fair examination will satisfy you that, in this charge, is a wicked, false coloring, and a palpable misrepresentation; that it has been the fixed object and determination of my opponents to rake and scrape together every little thing that had the least shadow of a bearing against me; to work over, systematize, and dress it up, so that it might have the semblance of actual crime; and in so doing to endeavour to effect the overthrow of the object of their hatred.

"By getting the papers of the Meeting-house Committee into your hands," &c. Let it be observed that I am one of that Committee, and have uniformly taken the lead in all its operations. When I concluded to try the experiment of travelling, (as I have already named,) it was thought advisable to commit the subscription papers to the hands of Br. Zera Fuller; he was instructed to attend faithfully to collecting the money due; but this he never did, for reasons unknown to me. After this arrangement was made, I was absent some time. Being at home on the day the agreement to finish the Chapel was made, I declined signing said agreement, on the consideration that the first contract was not yet paid up, (viz. for finishing the *outside* of the house,) nor a sufficient sum raised on the sale of the slip-ground, to pay for finishing the inside. Five of the committee were present when the agreement for finishing the house was signed; three of whom subscribed their names; Br. Carver and myself declined. I was soon informed that two of the Committee, who signed the agreement, were much displeased with me because I did not sign it; it was hinted that they might *possibly* take the advantage of me; collect the subscriptions due on the first contract; and apply the money on the second, i. e. for finishing the house. I knew, if that course were taken, I should be greatly injured, as Mr. Bardwell considered me an agent for building the Chapel; charged all the materials to me, and said he should look to me for payment. I reflected on the course I ought to take; and knowing the subscription papers were in Br. Z. Fuller's hands, I called on Br. White, one of the committee for building the house, a candid, pious man; told him what I had in view, and requested him to go with me to Br. Fuller's, which he did. I addressed Br. Fuller to this effect: Br. Zera, I shall spend a few days at home, and, if agreeable, I will take the subscription papers, and see what I can collect. He cordially handed them to me. So now you see the "underhanded manner," in which I obtained these papers.

"Here I would observe, the views of the Committee and subscribers extended no further in our first engagement respecting the Chapel, than to finish the outside, and lay the lower floor. I was holden to Mr. Bardwell on that contract. I spent five days, early and late, in settling with subscribers, and soliciting help. Twelve dollars I obtained, over and above

the subscriptions. I paid Mr. Bardwell, in money and subscribers' notes, \$189,25. The balance now against me, on Mr. Bardwell's book, is \$75,67. Had I not then, being one of the Committee, a right to the papers? Yea a better right than any other man. I was personally holden to Mr. Bardwell for a considerable sum, and my only security was the sums due on the subscription papers. In what respect have I done wrong? Have I not rendered a true account of every cent collected, and to whom paid? Have I not raised more money, paid more out of my own pocket, spent more time in trying to finish the outside of the Chapel in Ludlow, than any other person whatever? The inhabitants of this town will, with one voice, bear me witness, when I assert that had it not been for my exertions you would have had no Chapel in this place. And Oh, what a reward I am now reaping for my labor of love! "Ingratitude is worse than the sin of witchcraft." "They have rewarded me evil for good." The Lord in infinite mercy forgive my persecutors!

And now, gentle reader, I will introduce the last charge entitled to notice, which I shall call the "cap sheaf" of the whole; and who can blame the reader if he indulge in a little pleasantry in reading the proceedings thereupon, especially the manner, in which an attempt was made to support it. - The charge follows:

"Charge 3. For favoring the doctrine of the Universalists, when among that people."

Much exertion was made to prove this charge. Antecedent to the trial, a young man, by the name of Perrin, who is Mr. Jennison's assistant preacher on the circuit, (a young man of public notoriety for two qualities, of which he is pre-eminently possessed, viz: astonishing ignorance, and fiery zeal,) was deputed to visit different towns and places where I had preached, to procure evidence of my heresy. After much travelling, inquiry and disappointment, he fortunately heard that two young women, living in Stafford, (Conn.) or the region lying thereabout, said they heard M'Lean preach a Universal sermon, several years since, at the Springfield Manufacturing establishment in Ludlow. This joyful intelligence filled the young Saul of the Green Mountains with rapture; he flew to impart the news to the High Priest Jennison, who greatly rejoiced in spirit, and with a smile playing on his countenance, exhorted his menial to hasten with all speed to the presence of the damsels. The young man departed, rode post haste through mud and mire, over mountain and valley, to the land afar off, even to the land of ———, some friendly star guiding him to the place where the knowing females dwelt; he whispered his message in their ears, and found favor in their sight. Depositions were straightway made out; and when they were opened and read before the Ecclesiastical Committee, lo, the reading was after this sort: About five years ago, I heard M'Lean preach at Ludlow; in the first part of his sermon, he extolled the beauty of the village, the elegance of the factories, and the neatness of the dwelling houses; he then praised the owners, &c. He finally closed by raising his hands upwards and saying "I believe all men will finally be saved; glory to God, Amen.

All this being news to me, not having heard a lisp of any thing of the kind before, I at first, thought I would let the story of the silly woman pass unnoticed. But as the Green Mountain lad, [Perrin,] who is much greener than the name can express, manifested much zeal to make it appear that I did actually preach the doctrine of Universal Salvation, I queried with him a little; perplexed him; and to stop his childish prattle, pleasantly observed to him, if you think, Sir, that I preach Universalism, pray tell me what you preach; for I assure you I am told by many, who have heard you, that you preach nothing at all. I then just hinted to him what I heard a great man say, not long since: Said he, "It is a pity to take a good mechanic, and make a miserable preacher of him." Return, return, O, silly youth, to thy *work-bench*, and no longer impose thyself on thy burdened brethren, and a disgusted public. Reader, if thou thinkest my remarks too severe and sarcastic, read I Kings, 18. 27.

In regard to the poor, pitiful, silly attempt to prove that I did preach the doctrine of the salvation of all men, suffice it to say, the Committee of Inquiry gave that charge, with all the others brought against me, to the "moles and to the bats." I would have passed over the whole in silence, were it not that misrepresentations and scandalous reports have gone abroad.

And now I state, fearless of contradiction, after all the parade and tumult which has been made, not one single accusation has been proved against me. They traversed the country round about, in quest of evidence against me, but found none.

It is also my firm belief that the second cruel attack made on me by Jennison and his confederates, eight* days after my honorable acquittal, would not have been made, had not my withdrawing from the Methodist connexion so enraged them, that they resolved to rob me of the credit of withdrawing with a fair, unspotted character.

I appeal to Ministers and Christians of all denominations, whether a case like this has been often witnessed in the Church of Christ. A powerful combination is formed against a Minister of the gospel; his enemies unite their exertions in gathering, from far and near, all he is supposed to have done amiss for the last thirty years; they systematize these things, and form a written complaint; cite him to appear before an Ecclesiastical tribunal; he obeys the citation; stands trial, clothed in innocence and truth; after a full investigation, he is honorably acquitted; only *eleven* days after this acquittal, one of the charges preferred against him at the first trial, and three others are presented him by Mr. Jennison, in a second letter, citing him to appear before another Committee of Inquiry, &c. &c.

I ask you, have you ever known a parallel case in the Church of Christ? And what has induced them thus to injure and abuse me so unkindly? O, it is all plain; "he that runs may read." The man has withdrawn from us, with a wreath of honor around his brow; we will raise a hue and cry; he

* Eight days after my acquittal, Jennison and his confederates began their crusade, to see what more they could influence my enemies to testify against me; and on the eleventh day after my acquittal, I received my second letter of citation.

did not withdraw in a proper manner ; he cannot withdraw while under the charge of immoral conduct. We will hold him to trial a second time ; we will have judges who will favor our cause ; we will strip the wreath, gained at his first trial, from his temples ; crown him with the thorns of disgrace ; throw him out of the church ; class him with the vilest of the vile, and spread the report over the whole land, this man suffers justly, but we, his persecutors, " have done nothing amiss."

And shall I, a worm of the dust, complain, when my adorable Saviour was wrongfully accused and rejected by his own people ; tried, condemned, scourged, crowned with thorns, and finally crucified ? O, blessed Jesus ! on thy feet will I drop my falling tears, with thee I will patiently suffer. And with my expiring breath, for my enemies will I pray, " Father, forgive them, for they know not what they do."

PART II.

THE NEW "INQUISITION" UNMASKED ; OR REMARKS ON THE SECOND ATTEMPT BY MR. JENNISON AND OTHERS TO RUIN THE WRITER.

"When a professed Minister of the sanctuary, by groundless prejudice, by false representations, and by palpable falsehoods, has been made a victim to ecclesiastical denunciation, he has still one privilege left ; the privilege of complaining. A statement of his case, and an appeal to the public, is the dernier resort of an injured man ; such an appeal, supported by satisfactory evidence of the injury he has suffered, secures a sentence in favor of the oppressed ; to disregard that sentence would not be just—would not be possible. Notwithstanding the sore persecutions and trials, which I have experienced of late, had well nigh hurried me to the grave, yet I still survive ; and amidst the roar of the heavy artillery of Methodist ecclesiastics, and the evil machinations and railing accusations of false brethren, I have been sustained by the consciousness of my own innocence, and by the blessing of that merciful Being, "who tempers the wind to the shorn lamb," I live to make this effort, through the press, to convince my Christian friends and the world, that I have been falsely accused and wickedly persecuted."

My opponents, I supposed, had grounded their arms to raise them no more in hostility against me : they having had an absolute defeat, in their first attack, and the contending parties having, by reciprocal pledges, settled a peace ; but in this I was disappointed. The short calm of eight days gave my chagrined and mortified enemies opportunity to rally their old forces, and to unite with them Methodist volunteer troops from neighboring towns ; all united, all combined, to crush an unoffending brother, who, by a prudent and timely step, had placed himself beyond the reach of their

ecclesiastical ordinance. Indeed, the watch-word of some Methodists was, down with McLean, if sufficient force can be raised.

Here I would observe, I had fully determined, at the close of my trial, (Feb. 29th) to withdraw from the Methodist connexion: I was on the point of so doing, when the chairman, the worthy Mr. Crowell, had closed his address to me, exonerating me from the charges preferred against me; but on second thought concluded, if I should withdraw that evening, my brethren would charge me with the exercise of a hasty, resentful spirit. On serious reflection, I concluded to follow the example of many Methodist preachers with whom I was acquainted, and withdraw by declaration in presence of the public congregation. This I did, in a prudent and becoming manner, casting no reflection on the denomination I had left. I did what I thought I was in duty bound to do; and to this hour feel an approving conscience. The cruel treatment I have received from several travelling preachers; the disposition manifested, and the course pursued, by the travelling connexion generally, towards their local brethren, and other evils existing in the connexion, to which the attention of the reader will be called, induced me to move as I did. I withdrew from the Methodist Episcopal Church, with a fair, unspotted character; and not, as some are industriously publishing abroad, "under the charge of immoral conduct."

If it be asked why I appeared at the second trial, (so called*) if I had withdrawn from the Methodists, I answer, I attended as a citizen, and a man, whose moral character was attacked. I did not intend to make a defence; I denied the jurisdiction of the ecclesiastical council. But it was my intention to seek redress in a legal way, in case my moral character was defamed; I went well prepared, having with me two respectable gentlemen, ready scribes, who took minutes of the testimony. And what did the witnesses say? Why, indeed, they said a great many silly things, and told some ridiculous tales, which not only excited levity, but brought on themselves the contempt they justly merited. Many gentlemen who were present, said if such a group of witnesses, (as they were called,) should appear before a civil court, possessing no more knowledge of the case on which they were testifying, than these had of the accusations alleged against me, they would have been spurned from the stand, as characters insulting the dignity of the court. If the witnesses are to be commended for any thing, it must be for their remarkable caution; for not a man or woman of them became liable to a civil prosecution; they simply stated what they said they had heard. I urged them again and again, when they were relating their hearsay stories, to state what they *knew*, not what they said they had heard; but no one dared to go further than to say, I have heard so and so. I asked Mr. Jennison, the President, will hearsay evidence be admitted? (This I did, not caring what course he took, but to let the spectators see the true exercise of despotic power under the cloak of religion.) He gave no direct answer; but said, proceed with your story, witness, &c.

* It was so called, but was unworthy of the name. Its general name, in this section of the country, is the "Ludlow farce."

Reports having been spread abroad respecting the accusations preferred against me, by Mr. Jennison, it may not be amiss to state them to the public, and shew the feeble attempt made to support them.

Organization of the Ecclesiastical Court of Inquiry, at Ludlow, Massachusetts, March 27, 1828.

Present—Rev. Isaac Jennison, the preacher in charge, President; Rev. Messrs. G. Hawley, E. Davis, U. Clough, C. Brewer, S. Henry, — Paine, — Batten, and — Scott, Committee; Rev. W. Fisk, Secretary; Rev. T. Merritt, Rev. J. Perrin, and Abel Bliss, Esq., Assistants; Rev. P. Peck, Neuter.

Meeting opened by prayer, by Rev. T. Merritt.

After the names of the Committee were read, I rose and requested that the proceedings should be open, that all who felt disposed to hear, might have that privilege. Mr. Jennison objected, saying it was not the practice of the Methodists to have such trials, as the one then pending, open to all: again he expressed fears that, in such a case, the Committee would be crowded by the spectators, and the business interrupted. I renewed my request, and pledged myself that the spectators would observe due decorum. After consultation between Jennison, Fisk, and Merritt, it was agreed to proceed to business with open doors. (Why? Because it would have been impolitic to do otherwise.)

I then rose and said, I do not acknowledge the jurisdiction of this Committee to try me as a member of the Methodist E. Church, as I have withdrawn, and am no longer a member. My object in attending is to learn who has commenced this attack upon my moral character: I attend as a man, and a citizen, against whom crimes are charged; and shall defend my character at a future day, in a manner I may deem most proper. I then requested all present to notice that I denied the jurisdiction of the Committee, &c.

Jennison then read the charges against me; but omitted the impertinent, rash, condemnatory introduction, in his letter of citation. Reader you shall have it verbatim, and after reading it, then say what reason I had to expect a just decision, when the influential president had passed sentence sixteen days before the time of trial. It is dated March 11, 1828, and reads as follows: "Sir, the more I think and hear, the more I am convinced that your general and particular conduct is not as becometh the gospel of Christ, even in a private member, much less in a professed Minister of the holy Sanctuary. I do therefore feel it my duty to take the course pointed out in the discipline, and call a Committee to examine into your case," &c. My reply* follows:

"LUDLOW, March 12, 1828.

"Rev. Sir, did I consider myself accountable to a Committee of Inquiry, appointed by you to examine into my case, as you are pleased to call it, I

* Notwithstanding Mr. Jennison's rash sentence and insulting language, in the above letter, yet I thought I would let it pass, and answer him mildly, as you will see.

would with pleasure obey your citation ; but as I have withdrawn from the Methodist connexion, my relation to said connexion having ceased ; to you, or to them, I consider myself no longer accountable. This seasonable information I give you, that you may govern yourself accordingly. God forgive my enemies ; I wish them no harm. Yours, &c. A. M'LEAN."

Mr. Jennison replied by a line, dated March 12, 1828, in substance stating, that he supposed I knew better than to think I could withdraw from the M. E. Church while under the charge of immoral conduct ; and renewing his citation of the 11th.

I replied to this letter at considerable length. A part of my reply being embraced in the following pages, an extract only is given in this place.

"LUDLOW, March 18, 1828.

"Rev. I. Jennison—Sir, in reply to your letter of the 12th inst. in which you state, in answer to my communication, that "you supposed I had been too long a member of the M. E. Church, not to know I could not withdraw from said Church, while under the charge of immoral conduct," and then proceed to state that you still consider me a member of said Church, and consequently renew your citation of the 11th inst. to appear before the Committee of Inquiry, &c. &c. I do explicitly state I am not a member of the M. E. Church : it was my privilege to withdraw from said Church ; I have so done in a prudent manner ; not as you state "under the charge of immoral conduct," but completely to the reverse, as will be made fully to appear. You, Sir, presented me a letter, dated February 14, 1828, citing me to appear before a Committee of Inquiry, at Henry Fuller's, in Ludlow, Mass., on Friday, the 29th ult., at 2 o'clock, P. M., to answer to them on charges of which I was accused. I appeared before said Committee agreeably to your citation ; and after a long, patient, thorough, and impartial investigation, the Committee of Inquiry unanimously decided that no charge, brought against me, was sufficiently proved, so as to convict me of a crime that would exclude me from the Church and its holy ministry. A true and faithful record has been penned, and carefully preserved, of the doings of the Judicious Committee, who sat on my case, who have done no less honor to themselves by their decision, than justice to him who was wrongfully accused. I was acquitted : the understanding was, that existing difficulties were all settled, and I was pathetically exhorted by my ever-esteemed Br. Crowell not to triumph over my brethren, because I had gotten my case. Your own observations, Sir, in my family, were in accordance with the the above statement. And you expressed a wish that all that had occurred, of an unpleasant nature, might be forever buried, or words implying the same."

And now, gentle reader, look at this ; the same Mr. Jennison, who knew these things to be facts, was heard to say he was dissatisfied with the decision ; that difficulties were not settled, and that he should prefer accusations against me a second time. This he did very soon ; and truly he was industrious in this work of wickedness, for in *eleven days* he made out four charges, by taking one which he passed over at my trial, Feb. 29, and adding to that

three others, as false and as silly as were ever penned or uttered by man. All this will appear by the depositions in the Appendix.

The farce proceeded. The correspondence between me and Jennison was read, excepting my last letter to him. I requested that this also might be read. The President replied, it is not necessary. Having the duplicate with me, I requested liberty to read it myself, this was denied. I was touched to the quick, and could scarcely refrain from tears, while I considered that this, my reasonable request, was denied by a man, who makes great professions of his religious enjoyment, and love of equal rights and privileges. Had I stood before a heathen Agrippa, he would have permitted me to speak for myself; but the *Christian* Jennison would not. I was confident that on calmly weighing the contents of that letter, the Committee would frankly acknowledge that the Methodist connexion had no claims on me, that the proceedings would stop, and we should part in peace and quietness. But the reading of the letter was not suffered.

I was now fully satisfied that the intimations of my friends were too true, viz ; that numbers had combined against me—determined to pronounce me guilty—expel me from the connexion, and thus destroy my influence as a gospel Minister.

I looked around me, and whom did I see? Not only the Committee of Inquiry, but the celebrated Rev. Wilbur Fisk, A. M. Principal of the Wesleyan Academy, Wilbraham: near him sat the Rev. T. Merritt, the great polemical battle-axe; and to make the group complete, Abel Bliss, Esq. (!) had come to aid and assist in the blessed work of injuring a brother, by swearing witnesses and making pleas. I confess I never before heard witnesses sworn on Methodist Church affairs; no doubt, however, it will pass off very well, as the Methodists are becoming very popular; so much so, that I think it very probable, if they increase in pride and worldly wisdom for twelve years to come, as they have for twelve years past, they will have, among them, much more Law than Gospel. When I saw these characters and some others, who had no more right to judge in my case, than the Pope of Rome, I was confirmed in my belief that a combination was formed to put me down at all events.

Mr. Jennison then read his charges against me, couched in language well calculated to prejudice the minds of the people against the accused.

Charge I. "Abuse to your family."

Charge II. "Breach of the Sabbath, by trading, or preparing to trade, in sheep, oxen and a horse."

Charge III. "Fraudulent dealing with divers persons."

Charge IV. "For preventing a certain witness from testifying to the truth, by saying unless said witness could prove the fact, you would prosecute for defamation."

It will be recollected, that the first charge, is the same to which I was cited to answer on the 29th Feb. Twice then have I been cited to answer

to the same charge: once when I was a Methodist and once since I left the connexion. O, unprincipled, unprecedented cruelty! This charge was once passed over; it died, as all supposed, to live no more. I said then, it could not be supported; I say now, after all the exertion made at the *inquisitorial* farce, it has not been supported; I further say that no person whatever could be found to enter complaints against me, worded as Jennison wrote them in his two letters of citation. It is wholly an invention of his own; and a bungling, inexplicit, immodest thing he had made of it. I publicly challenge him to procure a person, whose oath would be considered valid in law, to put his or her name to these complaints, declaring them to be true, and that they can be proved true. This challenge I offer in print: meet it, Mr. Jennison, if you can. Poor, short-sighted man! With sore travail and labour, you have produced these charges; "conceived in sin, and brought forth, in iniquity;"—the fruit of your distempered imagination, and the second and third handed-stories of my enemies: to your eyes, I know not but they appeared as frightful as the imaginary "raw-head and bloody-bones;" but on close examination, their weakness and falsehood will appear, and they will vanish as the dew before the morning sun.

After Jennison had read his charges, I rose, and again denied the jurisdiction of the committee; declared positively that I had withdrawn from the Methodist connexion, and that I was not a Methodist. Rev. W. Fisk questioned the legality of my withdrawing. In reply, I stated, the discipline gives no direction how a preacher should proceed, in order to withdraw from the church; the course to be pursued is wholly optional with the preacher withdrawing. He asserted that I had not moved correctly, and that it was childish for me to suppose I had withdrawn. I replied that I had in truth withdrawn before I received the second letter of citation from Jennison; that I had taken precisely the same steps that other Methodist preachers had, who had withdrawn from the connexion; and that I never heard it questioned before, that a disaffected preacher might withdraw in the way and manner he thought most proper. But all my statements were disregarded; and though I thought I knew what I had done, and what I was, as well as any man, yet it was decided that I had not done what I had done, and that I was what I was not; viz. a Methodist.*

The decision was that I should be holden to trial, for I was a Methodist Local Preacher. I remonstrated against the decision; refused to be tried by them; but concluded to tarry; observe what was said and done; ask questions, if permitted; but make no defence. Much have I thought of the exertions made to influence me to acknowledge the jurisdiction of the

*What right had Mr. Fisk, a travelling preacher, to interfere in this matter? The discipline directs, Sec. 20, p. 67. "When charges are preferred against any local preacher, it shall be the duty of the preacher in charge, to call a Committee consisting of three or more local preachers, within the station, district, or circuit." At my first trial, the Committee consisted of three local preachers, and two travelling; at the second trial, (so called) the Committee consisted of eight local preachers, five travelling, and one Justice of the Peace! Why the collection of all this formidable force, contrary to the direction of the discipline, and the usages of the Methodists? The answer is in the mouth of my enemies; "McLean shall be put down, and force sufficient shall be collected to do it."

court: had I done so, I should have lied, not only to man, but to God; for in the presence of both, I had withdrawn from the Methodist connexion; and to be consistent with myself, I was in duty bound to deny their jurisdiction.

The witnesses were called and sworn. One of the witnesses, Uriah Clough, was likewise one of the Committee of Inquiry. Not expecting my objection would avail, but wishing the spectators to see what spirit ruled in the Inquisition, I said, "Mr. President, I object to Mr. Clough's sitting on the case pending, as he comes forward in the character of an accuser." A. Bliss, Esq., rose, and with much excitement said, I never saw such proceedings before; Mr. M'Lean objects to a witness sitting on his case, because the witness knows the truth in evidence; every criminal would do the same; (a very handsome compliment, truly!) it is a common thing, he continued, in civil courts, to call jurors to witness on the very case which they try; and even the judge himself is sometimes called to leave the bench, testify on the stand, return to the bench, and judge on the case, in which he was a witness. He closed by saying my remarks were out of order, and that I embarrassed the meeting. I ask, what right had Mr. Bliss to interfere? Neither religion nor good manners dictated such interference. But perhaps he wished to compliment me with a seat in the criminal's box, and likewise make a display of his great legal knowledge; but he was very unfortunate; for his wisdom, thus displayed, was ignorance, and his declarations absolutely erroneous.

Clough, my inveterate enemy, who declared that for thirty years last past, he had felt a hardness towards me, and who has exerted all the little influence he possesses to do me harm, retained his seat, both as accuser and judge. A civil court, on proof that a juror is interested in the case to be tried, gives either party right to challenge him off. But as astonishing as it may seem, an ecclesiastical court, the members of which make loud professions of their exalted attainments in the sanctifying graces of the Holy Spirit, denied to a brother, (for they claimed me as such,) what a civil court would have granted to the meanest citizen. What can I, what can an impartial public conclude, in view of this case? Must we not say, that "Because of wickedness, wrong judgment proceedeth?"

The farce proceeded.—Charge I. "Abuse to your family." This charge demands more than ordinary attention, as very extraordinary exertion was made to prove it. But intrigue, sophistry, and falsehood, all combined, failed to prove the black charge. Now attend closely to its examination. Who brings this charge? My Wife? No; such a complaint she never, never made. "A good wife is from the Lord;" such a wife, kind providence has bestowed on me; "to abuse the gift would be a reflection on the giver." My conscience bears me witness that I am not guilty of the crime charged upon me by meddlers and busy bodies. When Mrs. M'Lean complains of ill treatment from her husband, then let them, whose right it is, call me to an account. Again, do my children or any persons in my employment, bring this foul charge against me? No; they do not, and never did. Let it be well observed that Mrs. M'Lean and all my children, (one

excepted) were members of the Methodist Church ; Mrs. McLean, for about thirty years, and my children about fourteen months. Had I abused them, as we were members of the same church, it was their duty to converse with me on the subject ; had they done this, and I had refused to give them satisfaction, then indeed they might have taken other gospel steps with me. Why then did they not take this course ? Because they were never abused by me ; they never said they were. They never told priest or people that I had abused them. Why ? Because they had no reason to make such a complaint. This my family unanimously declare.

There is something so novel, and I presume unprecedented, in this family affair, that I cannot deny myself the privilege of giving it a sifting. As I before observed, when Jennison cited me to trial, I requested him to give me the names of my accusers ; this he absolutely refused to do ; who they were, I knew not, until the day of trial. When I urged, antecedent to the first trial, that the direction of our Lord's, contained in St. Matt. xviii. 15, 16, ought to be observed, and asked why the aggrieved did not converse with me, " Why," said he, " they are afraid to talk with you ; they know you are so gifted in conversation, they could do nothing with you." O, folly ! What an excuse for neglect of obedience to a plain command of our Saviour. What an excuse, too, in behalf of his erring brethren, from the lips of him who should " teach the people knowledge." God forbid that the care of Christ's flock should be committed to the hands of shepherds, who will frame such weak and frivolous apologies for those who live in open disobedience to the divine commands.

Before my trial, February 29th, I expressed a wish that the accusers and accused might be brought face to face, that they might converse together and labor for a private settlement ; and stated what I feared the consequences would be, should an advantage be taken of me, by arraigning me, forthwith, before an Ecclesiastical Committee for trial. But all my endeavors for a private settlement were in vain. To public trial I must be brought, absolutely ignorant of the names of my accusers.

I never heard a hint, and certainly the thought never entered my mind, that my wife and children were the complainants, until my hired girl presented me a letter from Jennison, directed to her, citing her to appear as a witness against me. He closed his letter with a few compassionate sentences calling my family " that poor, afflicted family." I asked my wife and children to explain to me, if they could, what these things meant ; and asked them, are you my accusers ? They were as much astonished as I was ; and with one voice declared they had not accused me, but thought a plan was contrived to silence me.

After my acquittal, as before stated, I asked Mr. Jennison why he did not gratify me in my request respecting a private interview with the aggrieved, &c. He very graciously replied, " one day I came to your house, intending to converse with you and your family respecting your family difficulties ; but found your sons were absent, and did not introduce the subject." Family difficulties ! said I, I know of none ; we are, I trust, a happy, united family.

Ye who are parents and children, look at the above recital ; and then say, making the case your own, how you would view the man, who should meanly and wantonly enter your domestic sanctuary as Jennison did mine. Would you not consider him akin to the serpent of old, who entered the garden of Eden to destroy the happiness of God's children by sowing discord and confusion ? And would not all the sweet and tender ties of nature draw you together, and induce you, with one united effort, to spurn from your dwelling the envious and malicious disturber of your happiness and family quiet. I thought if Jennison had addressed the heads of some families, as he did me and my wife, he would have been treated with the good old Quaker's "heave offering."*

Had any members of my family entered complaint against me to Mr. Jennison, I would hold my peace, and lie down under the reproach, as under a heavy burden. But it is not so ; my beloved family, all peaceable, all united, are suddenly attacked ; every unguarded expression of my children, for fifteen years past, is carefully hunted up ; families and individuals are visited ; the grand inquiry is, do you know any thing against M'Lean ? Have you heard his wife, children, hired man, or hired maid, say any thing against him ? Ludlow, Springfield, Belchertown, Monson, Stafford, and how many more towns, I know not, are scoured to find witnesses against M'Lean. Attempts are made to set the wife against the husband, the children against the parent, the people against their minister. My heart sickens at the recital. And what is all this for ? Some great object is to be obtained ; some important point to be carried ; time will decide what it is.

If it be asked who did appear to support the first charge, "Abuse to your family ?" I answer, three persons ; the first, a poor, old, superannuated woman ; the second, the leader of the class, a man violently prejudiced against me ; the third, his natural brother ; all members of the Methodist Church. And how do they support the charge ? In the following manner : the old woman begins her story by saying, I know nothing myself about his abuse to his family ; but I have heard his wife say so and so. The class-leader, who said, a few days before the trial, (so called,) that he should not attend it, as he thought it to be wrong in Jennison to attack me a second time ; came forward, and with an air of great sanctity, said, I have lived in the neighborhood of Mr. M'Lean ever since he resided in town. All I know respecting this charge is what I have heard his family say, &c. The third witness testified, in substance, as did the second.

I rose and objected to each of these witnesses, on the ground that hearsay evidence ought not to be admitted, and requested the witnesses to state what they *knew*, not what they said they had heard. I was pointedly reproved for interrupting the witnesses, and they were directed to proceed.

* An impertinent fellow called upon a good old Quaker in the city of P——. The old gentleman treated him liberally with meat, drink, and a pipe. At length his guest became impertinent, which a little excited the feelings of the good old Quaker, who said, "Friend, I have used thee kindly, by giving thee a meat-offering, a drink-offering, and a burnt-offering, and with God's help I will now give thee a heave offering," and straightway threw him headlong into the street.

After they had related their second handed stories, Jennison, Fisk and Merriitt expressed much regret that my family were not present. And why, pray, were they not present? The reason assigned by Jennison, in presence of several people, was, that they stood in so much fear of me, they dared not come. A most absurd statement; for this same Mr. Jennison, I am informed, said, previously, that the family would not be called, on account of the delicacy of the case. Why then prate of their fear, as the reason of their absence? The only member of my family, ever requested to attend, is my hired maid, a very worthy young woman; she, in conscience, could not countenance the proceedings of Jennison and others against me; she told Jennison and Fisk, (who came to my house, a few minutes before the trial,) that she had nothing to testify against me; that they might "church her," if they pleased, but attend she would not.

Let it be further observed, when regret was expressed at the absence of my family, I said, "my family are near, call them if you please, take your own course in this respect." They were not called however. And why? Because Jennison well knew it would not answer his purpose to have them called

Candid reader, please view this subject in its true and proper light. I am accused of abusing my family. What proof is offered? One old woman, and two young men say, we have heard the family say so and so; but did even these witnesses accuse me of abusing my family, certainly not. The family with one voice denies they ever so complained. Jennison hears this, and governs himself accordingly, saying, the family will not be called to testify, on account of the delicacy of the case. The trial commences; all the testimony adduced is hearsay; the legality of this is disputed; Jennison says, O, the family ought to be here; the accused says, they are near; call them if you please; Jennison replies, they dare not come; M'Lean has threatened Lydia (the hired girl,) with prosecution, if she appears as a witness against him; Lydia denies it, and asserts, Father, (the name by which she calls me,) never threatened me, but told me to do as I thought proper in this respect.*

A person with an eye half open, not jaundiced by prejudice, can see through the cobweb covering spread by Jennison over this matter. The truth is, he very well knew the family would not testify against me, for they had no reason so to do. And all the out cry about their absence was only an artifice to blind the eyes of the Committee and spectators. A man, professing so much piety, who will descend to such mean and petty shifts, to screen himself, and injure another, is to be pitied, if not despised.

If it be asked why I did not take my family with me, and by them prove the testimony of the old woman and young men to be false;—I answer, such a course would have been wholly inconsistent, as I had withdrawn from the Methodist connexion, denied their right of jurisdiction, and did not appear to stand trial. I went for the purpose already named, fully resolved to make

* Thus you see charge 4, "Preventing a witness, &c." proved false at once; for the witness denies its truth.

no defence. Had I taken my family as witnesses, and made my defence, by so doing, I should have acknowledged the jurisdiction of the Committee, and the legality of their proceedings. It was the part of my accusers to prove their charges true; but this, I assert, they failed to do.

I am aware that it has been, and perhaps still will be inquired, why I was so roundly charged with abuse to my family, if no such abuse were ever offered. I have already stated that no person except Mr. Jennison preferred such a charge against me. Perhaps he thought the hearsay stories of his witnesses would warrant him in penning charge first as he did: But did any one enter that complaint against me, worded as he wrote it? There is no evidence of such a fact. What liberties then has this man taken, in forming a charge of criminality against an unoffending person, simply because he thought certain hearsay stories would justify it.

Since the trial, or farce, of the 27th March, I have received such information respecting Mr. Jennison's operations against me, that I am fully satisfied he has exercised an undue influence over the minds of the few witnesses he was able to raise in all Ludlow, to appear against me. I am told he justifies himself, in all his iniquitous proceedings, on the ground that his motives were good. Here I cannot deny myself the privilege and pleasure of quoting a part of Rev. T. Merritt's fourth letter to Rev. Mr. Wilson, it being so applicable to my case; though I confess it does appear somewhat inconsistent in Mr. Merritt, to countenance in Mr. Jennison the same things which he so pointedly and sharply condemns in Mr. Wilson. This, however, is for Mr. Merritt to reconcile, not for me.

"Your motives, Sir," says he "in this business are not to be questioned, nor am I about to call in question the propriety of your preferring charges against Mr. Maffitt. But you are too well acquainted with mankind, not to know that men, acting under the influence of the best motives, may be mistaken in the course which the "interest and credit of religion" require should be taken. Saul of Tarsus had a good motive "while he did many things contrary to the name of Jesus." Many of the Papists, Mr. Calvin, John Rogers, Bishop Cranmer, had good motives, no doubt, in persecuting those who differed from them; and it is not to be doubted that every person in Providence, from the "Committee of five," up to the Minister of the gospel, who has either written or spoken against Mr. M. would say they were influenced by good motives, and a desire to do God's service. Let us see, Sir, whether the general interest and credit of religion as imperiously require that Mr. M. should be silenced, as you seem to suppose. If he has brought a public scandal upon religion, let him be disgraced. Every man in society has his foibles; Mr. M. has his; the errors and foibles of his private life have been hunted up, and exposed to public view, and what he has spoken in the ear, in the social circle, and by the fireside, has been proclaimed upon the house top. If one steps aside in private, it is but a private wound to the interests of religion, and perhaps not so much as a wound; because the motive, the temptation, the palliating circumstances, and the character of the action were known. Perhaps, too, the error was soon seen and corrected

by him who committed it : not only charity, but prudence, and the smallest degree of true love for religion, would lead to cover, and keep it from the public eye. He, therefore, who exposes a fault, thus committed, often does more to wound religion, than he who commits it.

I said the faults of Mr. M. have been hunted up ; unwearied pains have been taken to find accusations against him ; and when any person has been known or reported to have any thing, that person has been visited again and again, and every method used to get him or her to report, to certify, or to depose. His errors have been magnified into crimes ; words and actions of his have been colored, misrepresented, exaggerated and distorted, till not one original feature was to be seen. His accusers have gone into other States, over sea, and to the years that are past, to find matter against him, and when more was wanted than could be found, it has been fabricated, and that in such abundance, that we have ten falsehoods for one fault ; and no wonder at this, when Christians have joined affinity with the world, when believers and unbelievers were cordially united to seek the destruction of the "stranger ;" and so great has been the ardour in this pursuit, that Mr. Maffitt's faults have been introduced into almost every company and circle, to the stranger and the man just returned from sea, into the store, the barber's shop, and have taken the place of Christian discourse, and religious instruction. These lovers of peace and haters of evil have grieved to see a friend of Maffitt remaining ; and where it could be attempted with any hope of success, repeated efforts have been made to turn them against him, by offering to prove that he had said something amiss, or something against them, which was construed into a slight of their persons, or their company, &c. &c. And these were Christians ! "O, tell it not in Gath, publish it not in the streets of Askelon : lest the daughters of the Philistines rejoice, lest the uncircumcised triumph."

I thank thee, Br. Merritt, for the above excellent extract. But I cannot thank thee for countenancing, by thy attendance at the Ludlow farce, and by thy remarks there and elsewhere, the course pursued by Jennison against me, which thou didst so highly disapprove in Rev. Mr. Wilson, in the case of Mr. Maffitt.

I proceed to notice the second charge alledged.

"Breach of the Sabbath, by trading, or preparing to trade, in sheep, oxen, and a horse." The language of this charge presents me to the public in the character of a Sabbath breaker ; a bad character for any man to sustain, especially a Minister of the gospel, who ought to teach the people by precept and example, "to observe the Lord's Sabbaths and keep them." It may not be amiss to notice the phraseology of this charge ; first, it states explicitly and positively, "breach of the Sabbath, by trading ;" and then, as if this might perhaps be too highly seasoned, it is softened down to "preparing to trade." If the writer had taken one more step in lowering the crime, by saying, Zenas Lawrence and the Widow Talmadge guess that Mr. M'Lean does not keep the Sabbath as he might, all perhaps might have evaporated into empty air ; but Mr. Jennison had written the charge, and with all its

imperfections on its head, it was read before the Ecclesiastical Committee, and a considerable number of spectators; consequently, some attempt must be made to prove it, however feeble.

The first witness called, was Lydia Talmadge. Her testimony, as taken down by my scribes, reads, in substance, as follows; Mr. M'Lean had been down to the river to preach, on a Sabbath, about six or seven years since; on his return, he called on my husband to borrow a pair of phlemes, to bleed his oxen; and when he was going away, he said, you may come to-morrow for the sheep, &c.

I rose, and after stating that the testimony related to a subject of which I had no recollection, requested the privilege of questioning the witness, which was granted. *Quest.* How high was the sun, when I called at your house? *Ans.* About one hour high. I observed, I thought her memory must be remarkably good, to remember the height of the sun when she saw me, seven years since. *Quest.* Were you a Methodist at that time? *Ans.* Yes. *Quest.* Why did you not mention to me, at the time, that you thought I did not properly observe the Sabbath, or proceed against me as you now do? *Ans.* The class was in a broken state at that time. What an excuse; when at that very time there was a class in town, and regular circuit preaching.

I very much doubt my ever calling at her house on a Lord's day, the sun being an hour high, for either of the purposes mentioned by the witness. Whenever I have preached, on the Sabbath, at the Springfield manufacturing establishment, (called by the witness, "the river,") my uniform practice has been, to spend the time from the close of the afternoon service to the setting of the sun, with some family in the village; and after that time to return home, a distance of about three miles. Mrs. Talmadge was not required to be supported by any other person in her testimony; hers alone was offered; and I verily believe she would not have appeared as a witness against me, in the silly manner she did, had she not been influenced by others so to do. This person is the daughter of Uriah Clough, and lives with him. Clough's house is Jennison's stopping place, when in that neighborhood. Clough has come out, at last, my public accuser and avowed enemy. He has, however, when eating and drinking at my house, worn the mask of friendship—that mask he has thrown off, and has appeared with his daughter, to testify against me. By all I can learn, I firmly believe the poor woman was over-persuaded by her Father and Jennison, to testify against me as she did.

To return to the Father; this poor old man, bending under the weight of many years, came forward to accuse me of something he said I had done *thirty* years since, and on account of which he had felt hard towards me ever since. He bound himself by an oath to tell the truth about it, the whole truth, and nothing but the truth. He began his story, but soon appeared embarrassed, faltered, and was evidently much confused. My eye was fixed sharply upon him. Good God! thought I, what is the man about to allege against me? After professing so much love and good will at my fireside, a few days since, will he now speak as an enemy? Will he desert me

in the day of trouble? He finally altered his course, and formed a kind of apology for not doing what he had just before solemnly sworn to do, viz.: to tell the whole truth, &c. And what was his apology? Why he thought it was a matter of such long standing, having occurred about 30 years ago, it was not best to relate it. Why did he not think of this before he swore he would tell all he knew about it? Are oaths to be trifled with in this manner? He was sworn by a Justice of the Peace to do what he did not do. How he will dispense with the oath of God which was upon him, I know not; it is left with himself to determine. He finally took his seat, and sat as mute as Balaam's Ass, before the Lord opened her mouth.

Clough, by his own account, had felt a hardness towards me for 30 years; still he united with me in acts of religious service, and made no complaint until the 27th of March, 1828, when he came forward to denounce me as a criminal. He even uses me worse than his daughter did; for he only intimates that I had done wrong: what this wrong was, he refuses to tell; though he had solemnly sworn he would tell. We know not, therefore, what the crime might be: one thing, however, is certain; it could not be *abuse to my family*, for I had none 30 years ago. Whether it was Sabbath breaking, fraudulent dealing, or whatever else, is wholly left to conjecture. I hope a charitable public will be disposed not to rate it in the list of high or capital crimes, as I am not yet hung, or committed to the State Prison. Candid reader, just view this case as it is, and then say whether Jennison was not much troubled to make and prove accusations against me.

Another witness, to prove I had broken the Sabbath, was Zenas Lawrence, who was indisposed on that day, and confined to his home. It was proposed, that Jennison should relate what Lawrence had told him on the subject. Jennison said, Lawrence had given him information as follows: "About four years since, I went to hear M'Lean preach at Sodom, (so called,) after meeting, M'Lean invited me to take tea with him at a Mr. Fisk's: after tea, M'Lean and Fisk went a short distance from the house, and looked at some cattle; as I came up, M'Lean turned round and said, Mr. Lawrence, what is the difference between that steer, and my ox? I replied, I do not know—I do not trade on Sunday. Again, about four years ago, I went to the same place to hear M'Lean preach; after preaching, he invited me to take tea with him at a Mr. Lewis'; after tea, Elisha Burr, called on M'Lean; they went out into the yard; were together some time. After this, M'Lean told me he had sold his old mare to Mr. Burr."

From the above relation, it appears that this conscientious man, who said he did not trade on Sunday, would travel between three and four miles to hear a Sabbath breaker preach. And though he often rode with me from the place of worship, yet he never hinted to me that he thought I did not properly observe the Sabbath. O, bare faced hypocrisy! Whether the Committee credited Jennison, or not, is not for me to say. It was concluded, at any rate, to send A. Bliss, Esq. to Lawrence's house, to take his deposition under oath. This was done forthwith; and lo, when the deposition

was read, the reading did not correspond with Jennison's relation; "neither did their witness agree together."

The material difference was this; the deposition read—"Mr. Lawrence, what is the difference between that *yoke* of steers and my lined backed *oxen*?" (I never owned a yoke of lined backed oxen.) Here we learn that one steer in Jennison's story, becomes two in that of Lawrence; and the one ox, becomes *two lined backed oxen*. A novel way, indeed, to increase stock! This difference is mentioned simply to shew what a good memory Jennison has, when testifying for another person, in his absence.

Please read depositions marked A and B, in the Appendix, and then say what dependence can be placed on the testimony of Lawrence, in this case. And O, reader, take warning; never erect a gallows for Mordecai, lest thou, like a wicked Haman, be hung upon it thyself.

Charge 3d. "Fraudulent dealing with divers persons." Mrs. Lois Gilligan, a harmless, inoffensive woman, was called, and related in substance as follows: "About nine years since, Mr. M'Lean and myself, purchased a cask of lime of Mrs. J. Lyon. Mr. M'Lean was to divide the lime equally, and deliver to me the one half: he was also to draw some sand for me. He did not deliver the lime, nor draw the sand. I sent for the lime, and on seeing it, thought more than half had been taken out of the cask." I then asked her some questions. Question. How much lime did the whole cask contain? Answer. About five bushels. Quest. How much had you for your part? Ans. Something less than two bushels. Quest. Do you know precisely how much? Ans. I dare not say how much. Quest. What mason did your work? Ans. Capt. Pease. Quest. Did he tell you how much lime remained in the cask, when you received it? Here the impartial President, Mr. Jennison, interfered, and said, "I saw Capt. Pease a short time since; he told me that there was not more than one bushel and a half of the lime." This Capt. Pease pointedly denies, both by deposition, (Appendix C,) and by the testimony of Dr. A. J. Miller, a respectable physician, given at the time of trial. Dr. Miller stated as follows: "last evening, I saw Capt. Pease, and conversed with him respecting the lime in question; he told me he had no recollection whatever respecting the quantity Mrs. Gilligan had, more or less." How Mr. Jennison will meet the above testimony, and the deposition referred to, in the Appendix, I leave him to determine.

Roxana Gilligan, daughter of the former witness was then called; she testified as did her Mother, with this addition, that Mr. Parsons, the mason who used Mr. M'Lean's part of the lime, said that M'Lean told him, if one half of the lime was not sufficient for his work, he might take more. But whether he did take more or not, she did not say.

My reply to this testimony was as follows. Nine years ago, Mrs. Gilligan and myself purchased a cask of lime of Mrs. Lyon, to be equally divided by my mason, Mr. Parsons, (now in his grave.) Living at a distance from the place where my work was done, I gave the management of the whole concern to Mr. Parsons, an honest man, who, I doubt not, divided the lime as equally as he could; my own hands never touched the lime. What then is

my crime? Did I defraud her in the lime? I had nothing to do in its division, except to order Mr. Parsons to divide it equally. Did I wrong her by not drawing the sand &c.? She acknowledges she expected to pay me, if I had done it. She obtained another person to do what I probably could not conveniently do. How then have I injured her? But if I dealt fraudulently with her nine years ago, why was I never called to account for it before this time? My opinion is that Mrs. Gilligan and her daughter would not have introduced this frivolous affair as an accusation against me, had they not been imposed upon by Jennison, and through his influence, flattered, or driven, to do what they would not otherwise have done. For the ground of this opinion, see deposition D, in the Appendix.

Elizur Bates, a Methodist, and I think a class leader, was next called to prove the charge of "fraudulent dealing." After reading this man's story, if you do not think, reader, that for meanness and malice, it deserves notice, you and the writer widely disagree.

He stated as follows: "In the year 1821, I sold M'Lean a horse for twenty dollars, to be paid in wood, at the market price. On examination, I found the wood to be of an inferior quality, and miserably corded; I sent word to him by his son, who brought the wood, that I would take no more, unless it was of a better quality, and corded more closely. M'Lean wrote me a letter expressing much surprise that I found fault with the wood, and said it was good. He afterwards called at my house to make a settlement; told me he considered the wood to be good; and that it was as well corded as his choppers corded it for him. I told him I thought he ought to make a deduction, as the wood was not as good as I expected; and informed him I was obliged to make such deduction to Hancock & Bates, who had part of the wood. He refused to make me any allowance, and said I might seek redress where I could find it. He finally paid me the balance due on the note in money. I have felt hard towards him ever since, but we being brethren in the same church, thought I would let it pass.

All the farmers in this section of the country know that they carry no article to market, about which there is more disagreement between the buyer and seller, than there is about wood, both as to measure and quality. For a considerable time, I have supplied several respectable gentlemen in Springfield with wood. With such, the man who drives my team has never had any difficulty. Sometimes, however, he is so unfortunate as to deal in the article with some little, mean, narrow soul, like my brother Bates, who, from his own account, has felt harder towards me for seven years, than the hardest stick of wood I sent him. Always with such there is difficulty. I supplied several persons in Springfield with wood the same season; but no complaint did I hear from any one, save my brother in the church, and doubtless, he would not have complained had he not chosen cash rather than wood. I paid him the balance in cash in order to silence his noise; but in this, I miscalculated; for after the lapse of seven long years, he comes to Ludlow, a distance of ten miles from his home, and raises a louder cry than ever about the wood affair. Here, under the solemnities of an oath, (for

the *good* man was sworn to tell the truth, the whole truth, and nothing but the truth, about the wood,) he rises, and with an air of remarkable gravity, in presence of Priests and people, relates his silly tale; and for what? To prove me to be a fraudulent dealer, or in other words, a knave. Is this proved? O, yes, if the lime and wood stories prove it.

It is recorded of John Calvin, that he directed that the unfortunate Michael Servetus should be burned to death with green, moist wood; and I do record it of certain Methodists, that they united a lime and wood story, that they might burn up and destroy my moral character. But thank God, I came out of the fiery furnace, prepared for me, not having the smell of fire on me, nor losing one hair of my moral worth.

And now, gentle reader, I leave you to judge whether my accusers have supported their charges against me. You will remember that on my trial; February 29, a history of which is given in Part I., I was honorably acquitted. You will likewise recollect, that at the trial, or farce, March 27, much exertion was made to prove charge first, "Abuse to your family;" (to answer to which, I have been twice cited, contrary to Law, Gospel, or Reason;) how that charge, with the second and third, (breach of Sabbath, and fraudulent dealing,) was supported, you have seen. The fourth charge, as you have noticed, was proved false by the testimony of the witness, said to have been prevented from testifying, by me.

It gives me great consolation to learn, that every impartial person in this section of the country, who has a knowledge of the operations against me, believes me to be an injured man. My opinion is, that what was designed for evil, God has overruled for good. All that had any bearing against my moral character, for the last *thirty* years of my life, has been carefully hunted up. The result has been already seen. Since my second trial, (so called,) my friends have multiplied like the drops of the morning. I have many invitations in different places, to preach the word of life to the people. My congregations are greatly enlarged. And, depending on God's all-sufficient grace, I hope to be enabled still longer to preach Christ and him crucified, and with my dying breath to cry, "Behold, behold the Lamb." My prayer is—

"Let names, and sects, and parties fall,
And Christ, the Lord, be all in all."

With two or three remarks, I shall close this history of my persecutions.

1. Look at the conduct of my accusers and the witnesses against me, one and all. They have accused me publicly, but not one of them has taken a gospel step with me in this affair. None have "told me my fault, between me and them alone;" none have introduced the case before "two or three brethren," or "before the Church;" none have "left their gift before the altar, and gone to be reconciled to their brother;" none have reproofed their neighbor, that they might not suffer sin upon him." And yet these same men profess to believe that the "written word of God is the only sufficient rule, both of faith and practice." How far they have departed from that rule in my case, I leave it with Christians of all denominations to decide, who may

read this history. If two false witnesses were found to testify against the Saviour of the world, shall I complain? It is written, "If they persecute me, they will persecute you also."

2. Look at the conduct of Jennison, in particular. He ought to have known that, as President, his conduct should have been marked by patience, candor, and impartiality. But in the judgment of many gentlemen who were present, he exercised neither; but did frequently degrade himself by manifesting much excitement, and by assisting his witnesses in the relation of their hearsay stories, and by urging them repeatedly, now tell all you know; relate it as you did to me; certainly you told me so and so. Poor man! In his zeal to have me condemned at all events, he merited the just contempt of many respectable persons present. His conduct brought to my mind, what a respectable Methodist preacher said of him: "He may be sincere at heart, but he is astonishingly weak in the head." And I will add, he is as wilful as he is weak. Do not fiery zeal and ignorance generally meet in the same character? It is almost impossible to convince an ignorant zealot of his errors. Jennison was admonished of the consequences of his outrageous conduct; but to no purpose.

Some have told me he was resolved I should be silenced. Others inform me, Jennison says, he is doing all this for the good of your soul: he views you as a haughty person, and says you must be humbled—you must be brought down—you have said you were the settled Minister of the Methodist Legal Society in Ludlow: he says you are legal in time, and will be legal in eternity. Astonishing! Mr. Jennison, believe all this and not as a Christian brother name it to me, (see directions given to a preacher, Dis. p. 34;) but make it a subject of conversation from house to house!

And even since I have withdrawn from the Methodists, his envious spirit will not let him rest. But in the public congregation, his imprudent and railing accusations are heard not only against me, but also against all who go to hear me. Witness his conduct at Wilbraham, North Parish, Baptist Society, May 11, 1828. How much credit can be given to his professions of Christian love and piety, let the candid judge.

3. I am of opinion, that Jennison is not alone in this matter. I believe it to be only a part of a deep laid plan, to crush the local preachers. Travelling Preachers may say, "our local brethren must not be countenanced in taking charge of Societies, and Congregations, and receiving money for Preaching.—This has been M'Lean's practice for many years, and the practice must be stopped—it is a bad precedent—others will wish the same privilege—this thing must be nipped in the bud, or they will entirely take the ground from us." I heard a Methodist Bishop say, "We must watch with a jealous eye, and guard with a strong and steady arm, the rights of the travelling connexion." If the power of Bishops, the securing of Chapels and parsonage houses, by deed, to the Methodist denomination exclusively; and the imposing of preachers on the people, contrary to their choice, connected with the money system they have now in operation, will do it, their *rights* will be secured. I thank God, many in the Methodist Church see

these things, and witness with grief the increasing power, pride, and thirst of money, in many of the travelling preachers. As I have spoken particularly of the money system, &c. in Part IV. it is unnecessary to enlarge in this place. Let the local preachers beware, lest they soon feel the persecuting rod, which has been laid so heavily on me.

4. An apology is due to the public, for laying before them, all the ridiculous proceedings of Jennison and others, in the foregoing pages. I have written this history, not because I considered all the foolish stories related by the witnesses to be worthy of so much attention, in themselves considered, but because it was my wish to open the eyes of those who may yet be ignorant of the power possessed by travelling preachers, and the mean and contemptible measures some of them will adopt, to carry a favorite point. After reading the foregoing narrative, let the reader determine whether Jennison has not outraged the spirit of Christianity, and even common decency. When the public reflect how much consequence has been attached to this mock trial, by Jennison and his confederates, and how industriously they are reporting that I was proved guilty, silenced, and am completely disgraced, I trust it will be deemed excusable in me to have presented a narrative of the proceedings, a description of the testimony, weak and simple as it was, by which they say I was convicted of crime; also to have laid before the public some account of the measures adopted by Jennison to procure the attendance of witnesses. See Appendix D, and E.

With a hope that it may prove beneficial to the public, by putting them on their guard against the tyrannical encroachments, and despotic power of the Methodist travelling connexion, the foregoing is respectfully submitted.

APPENDIX.

A. I, ELIAS FISK, of Wilbraham, Hampden County, and State of Massachusetts, of lawful age, do depose, and on my oath say, that the Rev. Alexander M'Lean never did exchange an ox with me for a steer, or a yoke of lined backed oxen for a yoke of steers, on the Lord's day; and that he, the said M'Lean, never did propose to trade with me in cattle, stock, or any kind of property whatever, on the Sabbath. And further the deponent saith not.

ELIAS FISK.

Hampden County ss: Mass.

Personally appeared the above named Elias Fisk, who hath written and subscribed the foregoing deposition, and made solemn oath that the same contains the truth, the whole truth, and nothing but the truth. Before me,

JONATHAN SHEARER, *Justice of the Peace.*

B. I, ELISHA BURR, of Wilbraham, Hampden County, and State of Massachusetts, of lawful age depose, and on my oath say, that the Rev. Alexander M'Lean never did sell, or offer to sell me a Mare on the Lord's day; that he never did on said day, sell, or prepare to sell me a horse, stock, or any property whatever.

ELISHA BURR.

Hampden County ss: Mass.

Personally appeared the above named Elisha Burr, who hath written and subscribed the foregoing deposition, and made solemn oath that the same contains the truth, the whole truth, and nothing but the truth. Before me,

JONATHAN SHEARER, *Justice of the Peace.*

C. I, LEVI PEASE, of Ludlow, in the County of Hampden, and Commonwealth of Massachusetts, of lawful age, depose, and on my oath say, that in the case concerning a cask of lime, bought of the Widow Jerusha Lyon, by Alexander M'Lean, and Widow Lois Gilligan, and which was to be equally divided between them, and which made one of the charges preferred against the said M'Lean in the trial of him on the 27th day of March, 1823, and wherein it was there stated by Isaac Jennison, at the time of trial, that I had positively stated to him, the said Jennison, that there was not more than about one and a half bushels lime remaining in the cask, and that consequently there must be a deficiency of one or more bushels,

Now, therefore, I, the said Pease, do assert on my oath, that in the conversation had between me and the said Jennison, respecting the aforesaid lime, *I never so said*; and told him I had no recollection of the quantity, whatever, more or less. And further the deponent saith not.

LEVI PEASE.

Hampden ss: May 3, 1823.

Personally appeared the above named Levi Pease, who hath written and subscribed the foregoing deposition, and made solemn oath that the same contains the truth, the whole truth, and nothing but the truth. Before me,

NATHANIEL CHAPIN, *Justice of the Peace.*

D. I, LOIS GILLIGAN, and ROXANA GILLIGAN, both of Ludlow, in the County of Hampden, and Commonwealth of Massachusetts, of lawful age, on our oaths depose and say, that the Rev. Isaac Jennison requested us to appear as witnesses against the Rev. Alexander M'Lean, at his trial, (so called,) on the 27th day of March, last past, respecting the division of a cask of lime, nine years since; that we the deponents, on our solemn oaths, testify and say, that we told the said Isaac Jennison we were unwilling to attend as witnesses against the said M'Lean; that the circumstances respecting the division of the lime had gone from our minds;* the said Jennison then stated that it was our duty to attend and witness in the case: and had we not been strongly urged, and over-persuaded by the said Jennison, to attend the trial, (so called,) we should not so have done. And further the deponents say not. LOIS GILLIGAN, and ROXANA GILLIGAN.

Hampden ss: May 19, 1823.

Then, Lois and Roxana Gilligan, personally appearing, made solemn oath that the foregoing instrument, by them subscribed, is true. Before me,

NATHANIEL CHAPIN, *Justice of the Peace.*

E. I, IRA BARBER, of Ludlow, in the County of Hampden, and Commonwealth of Massachusetts, of lawful age, on my oath depose and say, that I was urged by Isaac Jennison to attend the trial, (so called,) of Alexander M'Lean, at Ludlow, on the 27th day of March last, against my will; (the object of it was, that I should witness against him;) that I declined attending said trial, but was told by the said Jennison, if I refused, he should compel me to attend; that about two days prior to the trial, (so called,) the said Jennison called on me again, with a summons, which he read in my presence, stating that the summons was legal; by virtue of which I considered myself obligated to attend.

IRA BARBER.

Hampden ss: May 19, 1823.

Then Ira Barber, personally appearing, made solemn oath that the foregoing instrument by him subscribed, is true. Before me,

NATHANIEL CHAPIN, *Justice of the Peace.*

The only object I have in introducing the last deposition, is to show the advantage which Mr. Jennison took of Mr. Barber, by making him believe he had in his hands a legal summons, when in truth he had not: this must be considered the fact, since the laws of this Commonwealth do not authorize the use of legal process to compel the attendance of witnesses in Ecclesiastical trials.

This witness was introduced by Jennison to prove the charge of "fraudulent dealing;" his testimony is not introduced in the body of this work, inasmuch as Mr. Barber stated explicitly to the Committee, that in the settlement between him and me, I paid him to his full satisfaction for all the property I had ever received from him. Instead therefore of proving "fraudulent dealing" in me, this testimony, so far as it went, fully established my honesty.

* Why did Jennison introduce these witnesses, after they had honestly told him they had forgotten these circumstances.

PART III.

TO THE LOCAL MINISTERS AND MEMBERS OF THE METHODIST
EPISCOPAL CHURCH IN AMERICA.

I consider it my duty to offer a few remarks for your consideration, requesting you to examine them seriously and candidly. I do this, not in the spirit of retaliation,—not wishing to wound, or in any way grieve, the dear children of God in your communion,—but to rouse you up to a sense of the evils which exist among you.

It is well known by many official and private members of your church, that for several years I have been dissatisfied with the government, and some parts of the discipline of said church; and that I would not submit to the exercise of that government over me, and the application of that part of the discipline which I considered to be unscriptural and unreasonable. In consequence of this, I have experienced much trouble, and found it almost impossible to remain pleasantly in the connexion. But under all my afflictions, and through all my trials, the Lord has been my stay and staff; and in that Almighty power and all-sufficient grace which has hitherto been my support and consolation, I still confide, firmly believing that God will overrule all for his glory, the good of my soul, and the advancement of the cause of truth.

Since I left the travelling connexion and became local, I have had much conversation with several liberal minded preachers, official characters, and private members of the Methodist denomination, whose views corresponded with mine respecting the government and discipline of said church. I have no doubt that thousands of the Methodist persuasion in America, sincerely desire, and ardently pray, that a change may be speedily made in the mode of government, and in many parts of the discipline of the church to which they belong. Much exertion has been made by the local connexion to effect the change so much desired. I regret that all their laudable exertions have hitherto been in vain. The General Conference has been memorialized and memorialized without effect. I am informed that the local preachers, in different parts of the Union, are this year renewing their efforts to obtain a redress of grievances. I hope their exertions will be crowned with success; though I confess I have but little ground for hope, considering the tone of feeling manifested by the great body of the travelling preachers. When I consider who are the members of the General Conference, what hope can I have in the case in question? That Conference consists of five bishops, and one member for every seven members of each Annual Conference. A majority of these members are presiding elders; and all are travelling preachers. Their discipline (page 21, Section 3,) reads—“They shall not change or alter any part or rule of our government so as to do away Episcopacy.” There is no lay or local representation in the Conference. The petitioners for a redress of grievances

are not permitted to send one of their *own* body to present and advocate their petition before the Conference; as a local preacher cannot have a seat in that Conference. The consequence is, the petition must be placed in the care of a member of the General Conference.

If that body will condescend to permit the reading of the petition, (I am informed in some instances they do not,) and the petition contain any thing that looks like an infringement on Episcopal power and privileges and emoluments, how can they grant the prayer of the petition? But this it must contain, if it mean any thing; for the power is the thing complained of, and local representation is the thing requested. How, I ask, can the General Conference grant such a petition, when, as I understand, by Sect. 3 of the Dis., they have bound themselves not to change or alter any part or rule of government, so as to do away Episcopacy, either in whole or in part? I say either in *whole* or in *part*; because to do it away in part would be a step towards doing it away wholly. The reasoning would be, if it be partly wrong, it may be wholly wrong. This is not conceded by the General Conference. They contend that their Episcopal form of government is right; and viewing it to be so, they have bound themselves never to do it away. Those who contend for a lay and local representation, say it is wrong, and ought not to be. Hence they have long petitioned, and still petition, for a redress of grievances. Hitherto nothing has been gained; all their exertions have been fruitless.

Think it not strange, then, ye valuable and excellent, though oppressed men, if your petitions are thrown under the table; or if read as a matter of compliment, yet read with cold indifference; neither be astonished, should you either receive no answer to your petition, or should it be said to you, "your request cannot be granted; for should we give you an inch, you may be disposed to take an ell." Will ye tamely submit to these things, and toil four years longer in the yoke of bondage, vainly hoping that at the next session of the General Conference, the fit time to favor your cause will come?*

Should it be asked, what can local preachers do? I answer—love God with all the heart; exercise unwearying faith in the promise of the adorable Jesus, who said to his first ministers, "Lo, I am with you alway, even to the end of the world." Leaning on that all-sufficient promise, that never failing prop, arise, arise, and go forward, lifting to your mouth the gospel trump, giving it the certain sound—"The year of jubilee is come, return, ye ransomed sinners, home." As the standard bearers of the Lord, move onward, raising high the standard of the Cross, all stained with hallowed blood. Let Jesus and his matchless love be the Alpha and Omega of every sermon you deliver. Then the listening thousands you address, cut to the centre of the soul by the diamond of his love, will fly to embrace and kiss the Son, lest he be angry." O, what a Gospel this! what a theme for mortal

*There is a wrong somewhere, or why all this long, loud, and deep complaining? Why are so many preachers leaving the connexion? Why are new sects starting up out of your own body? such as the Reformed Methodists, the Stillwellites, &c. &c.

man to dwell upon—Christ and his salvation! Here, brethren, and here only, can we find the balm for every wound, the cordial for every fear. I have been sorely wounded in the house of my friends; but thanks to the great Physician, he has applied to my bleeding heart the balm of Gilead. "When men rose up against me, fears came upon me, that I should be swallowed up quick." But the cordial was imparted; my fainting soul revived; my fears were driven away; my joys returned with rich increase, like Jordan's swelling flood. Now I stand on the rock of ages; while all the fury, rage, and storm of my enemies only burst and break like harmless thunders beneath my feet.

If it be still asked, what shall local preachers do in relation to accepting invitations to preach where the travelling preachers have regular appointments and societies? I fearlessly answer, go and preach. The people invite, because they want you; because they believe your labors of love will prove a blessing to them. The right is theirs to invite you; and your duty is to go where the providence of God opens a door for you. Who has a right to interfere? Is it the travelling preacher? No. What right has he to deprive you and the people of a privilege you wish mutually to enjoy? This is an inconsistent and absurd thing in itself. However much so it may be, yet it is a lamentable fact, that too many itinerant preachers forbid, both by words and actions, their local brethren to preach to, or receive compensation from societies and congregations which they pretend to claim; yet, these same men have derided, in conversation, preaching and print, the objections raised by regularly settled Ministers of other denominations, against their going over parish lines, to preach, raise societies, and draw away hearers. The arguments of the regularly settled clergy, however inconsistent they may appear to some, are consistency itself, in my opinion, compared with the objections raised by Methodist travelling preachers against their local brethren as above stated. For the latter belong to the same church; believe and preach the same doctrines; and administer the ordinances in perfect uniformity. The former widely disagree in their views of doctrine, and in nearly all the rites and ceremonies of the church. It is not strange that an Episcopalian, a Congregationalist, or a Baptist should be unwilling that men, whose theological views stand opposed to their own, should enter into their labors, and make divisions among their people. But for a travelling preacher to oppose his local brother's preaching to a Methodist Society, (who desire and request him so to do,) and receiving what they are willing to give him, is surprisingly inconsistent.

But what is the true course of this opposition on the part of the travelling preachers? I answer plainly, it is their fixed determination to have *all the leaves and fishes*. They do not so much dislike that their local brethren should preach, as that they should be paid for it. Could they monopolize all the profit, they would never be heard to complain that their local brethren assisted them in their labors.

Generally speaking, local preachers are in moderate circumstances, as to property; they are obliged to labor with their hands a considerable part of

their time; they are frequently called to attend funerals, visit the sick, preach lectures, &c. which occupies much time: add to this, their houses are generally the stopping places, or public inns, for the travelling preachers, as they go round the circuit; it is also expected of them to subscribe and contribute liberally for the support of the travelling preachers, as a good example, to encourage others so to do. Is it just, or according to Scripture, that these men, whose time and property are thus taxed, should ride on Saturday, ten, fifteen, or twenty miles, preach two or three sermons on the Sabbath, and then return home without compensation? No; it is not just; "the laborer is worthy of his hire;" "thou shalt not muzzle the ox that treadeth out the corn." A liberal people does not approve it.

Why then this order of things? Are you fearful of a clash with the travelling preachers? Fear it no longer. You have been trammelled, brow-beaten, and trodden under foot by them too long already. Assert your rights, and maintain them firmly. Where is there a body of Ministers on the globe, so respectable in numbers and talents, as the Methodist Local Preachers, who are so completely devoid of every Ministerial right and privilege, as they? I know of none. Many of them are men of the first talents and respectability; have had the experience of many years; understand the nature and fitness of things; are well read in the holy Scriptures; "are Scribes well instructed into the mysteries of the Kingdom;" are experimental men, deeply devoted to the service of God; a divine unction attends their ministrations; "they have souls for their hire;" the Great Head of the Church owns and blesses them; and thousands, who hear them, say, God is with them, of a truth. But what are these men in the Church to which they belong? Though ordained Elders in the Church, yet they find Elder to be an empty name. The stripling of twenty one, who travels the circuit, having received his authority from the Bishop; places the venerable divine of sixty at his feet. Even the class leader is his superior in the management of Church affairs. And is this right? Is this as it should be? Far from it: it is absolutely and radically wrong and inconsistent; it is irrational and unscriptural.

If the official parity of all Christ's ambassadors can be proved from Scripture, (and who dare dispute it?) from whence is this power derived to elevate an itinerant, who belongs to the Conference, to the care and government of any part of Christ's flock, to authorize him to receive a compensation for his services from the people of his charge, to the exclusion of the local Elder, who may be the choice of the same people,—and to degrade the local Elder below the leader of a class, and deprive him of that support, which the people, upon whom the Bishop imposes a preacher, were disposed to give him? This power is exercised in the Methodist connexion; a sore evil it is, and ought to be remedied. A disposition is manifested by the travelling preachers, to keep their local brethren down: the fact is too notorious to admit of denial. If proof be required, we have only to inquire why there is so much contention between certain eminent local preachers and their travelling brethren, in almost every part of the country. For in—

stance, the people say, we wish to employ the Rev. N. O., to preach to us ; the circuit preacher objects, and says, we claim the Church, Congregation, Chapel, and money ; clear out, Mr. N. O., you are in our places, you are on our ground ; away with you : if you refuse to submit, I will complain to the presiding Elder. Thus it goes, not only in the town of M., but in the town of L., where the writer lives, and in many towns besides, through the whole country. If more proof be required, look at this. It is rumored that a certain presiding Elder, then on a district not fifty miles from Ludlow, thought it not advisable to invite local preachers to preach at a certain Camp Meeting, at which he presided. The worthy and pious D. B., a very respectable and gifted local preacher, a man too, who had been highly promoted in State, attended the meeting and was not invited to preach on the stand. My own eyes are my witness, when I have attended Camp Meetings, that the local preachers have been treated with cold indifference. I have noticed, however, that they will answer for a guard by night, and for hewers of wood and drawers of water by day. Poor men ! They have a heavy burden to bear. But if they will tamely submit to all this spirit of domineering, if they will patiently suffer themselves to be trodden under foot, by those who are no better than they, I ought not to complain.

Again, I have known many instances in which local preachers have gone into destitute places, gathered congregations, and been instrumental in producing reformations. And I have known travelling preachers to follow them to such places, form classes, add those places to their circuits, and turn their local brethren out of their labors. In a word, a Methodist local preacher is a mere cypher in the connexion.

Before I take my leave of you, who were once my brethren and dearly beloved, and from whom I have withdrawn, not in heart and affection, but only in name and visible profession, permit me to add a few more words of advice. Attend punctually and unanimously your Annual Conference.—This is the only meeting with which you are favored, according to Discipline, to bring your body and energies together. I know you have a presiding Elder to preside over you in that Conference, and watch your operations. This is policy ; but a wrong and oppressive policy. One of your own body ought to preside. Will the Annual Conference of the travelling preachers permit a local preacher, however great and good he may be, to preside in their Conference ? No, this is wholly out of the question ; he is not suffered even to attend as a private member. Why then should a travelling presiding Elder preside in yours ? In propriety he ought not so to do. One of your own body ought to perform that service ; yet this cannot be made the present order of things. Prudence will dictate present submission ; yet I entreat you, fearlessly and prudently to express your views, state your grievances, and with unabating zeal, fortitude, perseverance, and patience, pursue every wise and prudent measure to have them redressed.

The local preachers' Annual Conference is much opposed by many of the most influential travelling preachers ; they call it a useless unnecessary thing. And why, pray, do they oppose it ? Ah, they fear that something may grow

out of it, detrimental to the travelling connexion. I confess I once thought that no good would grow out of it to the local connexion. But I now think, (not that I have any personal interest in it, not being a member,) much good may be produced by it, if its meetings are well attended and properly managed.

Suffer me to urge you once and again, "Preach the word, be instant in season and out of season." In the words of your Discipline I would say, go not only to them that want you, but to them that want you most. Many doors are opening for Methodist local preachers, who are men of piety and talents. The people are determined to have a voice in the election of their religious teachers. Accept their invitations, haste away and preach to them that Gospel which is able to save their souls. Arrange your appointments in circuit order. If your travelling brethren refuse to exchange with you, and share with you what the people are willing to bestow, exchange with one another, and move on in the order of God. Preach the word of life to all who are willing to hear; and receive what the people are willing to give; whether the liberal giver may be a Congregationalist, Baptist, Methodist, or aught else; receive it thankfully and risque the consequences. But be sure to preach Christ, and him crucified; "not the traditions and commandments of men." Waste not precious time in calling committees together, to devise ways and means to raise money. Never draft a subscription paper, and then circulate it, to raise money to pay yourself for preaching; this is not your business; leave it wholly with the people. Only influence your hearers to open their hearts to receive the truth in the love of it, and the Lord Jesus will open their hands to support you.

Remember how the primitive Methodist preachers passed through this land; a I. Lee, a Roberts, a Hope, Hull, and many others, whose names are dear to thousands. They flew as did the Angel mentioned in the Revelation, "having the everlasting Gospel to preach." And in truth they did preach it, with the Holy Ghost sent down from Heaven, and many were turned to the Lord. Follow them as they followed Christ; preach the Gospel as they preached it, in the love of it; bear the good old stamp. Go on, my dear local brethren, if I may be permitted to call you so; go on in all the pleasant paths of religion. "Go forth weeping, bearing precious seed, and doubtless, ere long, you will return, bringing your sheaves with you." Let us rejoice in prospect of that day of bright glory, when those who "turn many to righteousness shall shine as the stars forever and ever."

If, in the foregoing and following pages, you discover some pointed, severe remarks, please remember the nature of the subject is of such a type, that such remarks were unavoidable. My provocation has been great. As to the evils, which, in my view, exist in the Methodist Church, I have to say, a desperate disease requires a desperate remedy. It is left, however, with a candid and enlightened public to decide, whether, on a careful examination of the treatment I and my beloved family have received, as recorded in the preceding pages, and the errors which evidently exist in the government and discipline of the Methodist Episcopal Church,—I have not

been as mild and prudent in my mode of expression, as the nature of the subject would allow.

And now, my dear brethren in the kingdom and patience of Jesus, I bid you an affectionate farewell, humbly hoping and sincerely praying that

“Our troubles and our trials here
Will only make us richer there,
When we arrive at home.”

Remember your afflicted, persecuted, wrongfully-accused, and unjustly-condemned brother,

ALEXANDER M'LEAN.

Ludlow, May, 1828.

PART IV.

REMARKS ON THE GOVERNMENT, &c.; DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH; THEIR MONIED SYSTEM, &c.

In the words of a learned author, “When a system of Religion is urged upon us as being apostolical and divine, and insinuating that we, being destitute of its peculiarities, have essentially departed from the word of God, the propagators of such a system ought to expect that the merits of their scheme will be examined. We must in such a case, ‘search the Scriptures,’ and search for the peculiarities of the scheme urged upon us. Truth and righteousness will never be injured by investigation.” Proceeding on this principle, I solicit of those, who were formerly my brethren by visible profession, a candid, devout, and impartial attention to a brief statement of some things in the Methodist Episcopal system, which I consider are not supported by a “thus saith the Lord;” evils, growing with the growth, and strengthening with the strength of that denomination.

If the Scriptures do not countenance, but rather forbid the sentiment, that the succession of the Gospel Ministry shall consist of men in different grades of office, why have the Methodists in the United States introduced into their Church these different grades? The Great Head of the true Church presented this commission of the Gospel Ministry to his disciples. St. Mat. xxviii. 18—20; “And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo! I am with you alway, even to the end of the world. Amen.”

“From this passage, it is evident, that Christ instituted but one order of Gospel Ministers in his Church; their vocation was the same—to preach

and baptize. He, in the exercise of all power, first instituted the Gospel Ministry in this manner, and ascended to Glory."

Surely, it cannot be from this fact, that Methodist Episcopalians assert that "it is evident there are three orders of Ministers in Christ's Church; Bishops, Elders, and preaching Deacons." Had Christ designed these different orders should exist, why did he not institute them? Or why did he not so form the commission he gave his ambassadors, that it would imply, or at least admit, these different official orders? Instead of so doing, he commissioned his first ambassadors with powers precisely co-ordinate, or with a perfect equality of official power. In view of this equality, he said to them, "Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren." Hence it fully appears, that our Lord designed that all his Ministers, as to their commission and office, should be on a perfect level under him, their one and only High Priest in heaven. May we not safely look to the first institution of the Gospel Ministry, to learn the order which we should follow? Who can exhibit better authority?

"The Apostles had their different gifts, and different degrees of usefulness; but these constituted no official grade of difference, either between the different Apostles, or between the Apostles and their coadjutors and successors, whom they ordained." All officiated under one and the same commission; and this commission, and the promise, "lo! I am with you alway," fully shew that the Apostles, and all the true Ministers of Christ, to the end of the world, are, officially, one and the same. This deduction is unavoidable. It cannot, therefore, be admitted that the ambassadors of Christ were originally divided into different grades of office.

If present Elders and Pastors of Churches, can claim the promise of Christ, "lo! I am with you alway," they can only do it, by finding themselves to belong to the very order of men, who first received this promise. If they belong not to this order, the promise is not applicable to them.

But let us examine this commission more closely. Dr. Rowden, a great advocate for Episcopacy, says, "The Church of Christ cannot exist without this, (meaning different orders of Ministers.) You ascribe to your Presbytery, (common Ministers,) the whole authority implied in the Apostolic commission; (meaning that in the passage above quoted,) we ascribe but a part of it to the Presbytery, and the whole of it to the Bishops. This is the *jugulum causæ*; (the point on which the controversy turns,) when this shall be once settled, the dispute comes to an end." "Let this point then, on which the controversy is acknowledged to turn, be examined. The same commission, they say, has a "division of power;" it constitutes one, to whom it is given, a Bishop; it constitutes another an Elder; it constitutes a third, a preaching Deacon. But how is this proved by the commission? It speaks the same words to each—why then does it not convey to each equal rights, powers, and privileges? Does the same commission, in the same words, institute different grades of office, by a "division of power" among different men, when it is given equally to all, without distinction of persons? Suppose a commission sent from the Governor of a State to three men, con-

stituting each, in precisely the same words, Captain over a company of Soldiers. One of them says, "I can perceive in this commission a "division of powers;" though the words to each of us are exactly the same, yet I "perceive they constitute me a Captain; they constitute you my Lieutenant; and they constitute you my Orderly Sergeant." What would you think of the discernment of this Captain? Would you, at his direction, consent to act in one of these subordinate grades, under him, while you held a commission, word for word, like his? Is it possible for the same commission, in the same words, to constitute one man a supreme Magistrate, another a subordinate Magistrate, and a third man a Sheriff?"

"For what purpose is language given, if this is the case? If such liberties may be taken with this passage, why not with any other passage in the Bible? In this way, you may conduct the whole into nonsense; making the same words from the mouth of God, mean one thing to one man, another to another, and another still to a third.

When did the Apostles, or how could they ordain different orders of Ministers, by virtue of this supposed "division of powers" in their commission? Could they have done it without being desired to assign some reason for such a practice? An inferior Priest might say, "You ordain me a Minister of Christ, to officiate under the same commission which gives you your authority. Here is my commission to go forth, and preach the Gospel. But you say the same words convey to me only a part of the authority, which they convey to you and some others. I am not disposed to dispute your authority; I only wish for explanation, that I may understand this point, and be able to explain it to others." We may reasonably suppose some inquisitive person would thus address the Apostles; and they must have found it expedient, if not necessary, to give some explanation concerning this "division of powers," if they thus ordained. But nothing of this kind do we find in the days of the Apostles. Let the impartial then judge, whether they claimed such "division of powers" under their commission, and whether such "division" be therein contained. Should it appear certain, that this commission does not contain this "division of powers;" then, by the concession of Dr. Bowden, the dispute is terminated in favor of those who contend that Christ instituted only one order of Ministers in his Church.

Whence then originated these different orders and grades? The Apostles ordained Elders in every Church. These Elders are occasionally called by different names: Bishops, Elders, Presbyters; terms in the Scriptures evidently synonymous—one and the same meaning being conveyed by each.* The question returns. Wood, a celebrated Minister of the Methodist order, shall answer it. In his Dictionary of the Bible, Vol. I. page 185, he says: "Under the New Testament, Bishop, or overseer, is restricted to spiritual rulers; nor, when applied to mere man, does it ever signify more than a Pastor or Presbyter. No where are any but Deacons, marked as subordinate to Bishops. Phil. i. 1.

* Archbishop Usher's Letters; Lord King's primitive Church Grammar, and Bishop's Conferences; Burnet's Reformation, Vol. I. pp. 223,—324, &c.

The very same persons are called Bishops and Elders, or Presbyters,—Acts xx. 17—28: Titus i. 5—7: 1 Peter v. 1—2. The name imported, that their business was to watch over, care for, and instruct the people. No man was to be admitted to the office, except he was blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: not given to wine, no striker; not greedy of filthy lucre; but patient; not a brawler, nor covetous.—1 Tim. iii. 2, 3: Titus 2 ch. It is agreed by Stillingfleet, Dodwell, and others of the most learned Episcopalians, that the office of Bishop, above other Pastors in the Church, has no foundation in the oracles of God. During the three first centuries of Christianity, the Pastors of particular congregations were so called, but the name was given by way of eminence to him, who, on account of his age, or superior judgment, presided in their courts. In the 4th and subsequent centuries, the mystery of anti-Christ began to work; and such was the ambition of the clergy in the more noted cities, that they never rested, heaping their own devised dignities one above another, till his holiness mounted the summit, as their universal head."

In this manner, were different grades introduced. And is not vain man the same in every age? Give him power, and he will compel a King to hold his stirrup,—a Frederick, to kiss his great toe.*

Since this "division of powers," and these different grades in the Ministry are not authorised by Christ's commission to his disciples, but are evidently the offspring of the pride and ambition of aspiring men. How can you, my Methodist brethren, support that which has no countenance or authority from the word of God? You have seen, and I trust, have been convinced, that neither the word of inspiration, nor the best authorities, such as Stillingfleet, Dodwell, Wood and others, countenance the idea that Christ has given to his Ministers different grades of power to be exercised by them in his Church, such as the power of a Bishop above an Elder, an Elder above a Deacon, &c. Why then will ye submit to this order of things? If you prize your liberty, if you prize those privileges which the Lord Jesus has given you, be no longer shackled and held in degradation by those who assume to possess superior power. Request once more a redress of grievances. If you cannot obtain it, be men; declare your rights and maintain them. "Come out from among them, and be ye separate." Trust in the Lord, and he will support and protect you.

Intimately connected with the foregoing subject, is another, on which I proceed to submit a few remarks. If God calls a man to the work of the Ministry, he unquestionably qualifies him for that work. If so, he ought immediately to be clothed with the full power of his sacred office, as contained in the original commission; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And the Bishop, or Presbytery, or Conference that neglects, or refuses so to clothe him, deprives him of his right, and injures the Church to which he ought to administer the ordinances of divine appointment.

* Butler's Sketches, Universal History, page 122.

What part of the sacred Scripture authorises a Methodist Bishop to say; a man who is called of God, and qualified to preach, shall travel two years; before he be ordained a Deacon? And when he is so ordained, according to the Methodist notion, he is but *half* ordained, for, according to their discipline, he can perform only a part of the sacred office.

But if I understand the office of a Deacon, as stated in the good book, his Methodist ordination authorizes him to do what that book does not; that is, to preach and baptize. A Deacon in the apostolic age, was not appointed to preach and baptize among the Methodists, but to manage the temporalities of the Church; so that the ministers of the word might not be called to "leave the word of God to serve tables." Acts vi. 1—6. Wood, in his Dictionary Vol. I, p. 348, says, "It is evident that some of the first seven Deacons were afterward preachers: but no where do the sacred oracles hint that preaching belongs to the office of a deacon." Burkitt says "There are but two sorts of fixed church officers mentioned by St. Paul, bishops and Deacons; as every church had its own bishop, so likewise it had its own Deacons. These were at first instituted for the service of the poor. The alms of the church were brought to the altar; the deacons received them, and distributed them among the aged and impotent, from house to house." The Methodist deacon then, by virtue of the bishop's hands being laid on his head, performs a work in the church, not authorized by the scriptures.

The deacon thus ordained, according to discipline, must stand two years longer as a candidate for elders' orders. And when ordained for that office, which is the only scriptural ordination, he for the first time has a right, according to gospel rule, to administer baptism and the Lord's Supper. And it may be added, according to gospel rule, he for the first time has a right to *preach*, and administer the ordinances in a regular manner, although by the authority of the bishop, he has done this for four years.

Again, there is a more glaring inconsistency in the case of the local preacher. By Discipline p. 29, Sec. 20, he "shall be eligible to the office of a deacon, after he has preached four years, after he has received a regular license, and has received a testimonial from the district conference to which he belongs." Then the local deacon, after having preached four years longer, (if he conform to the requisitions of the discipline,) is eligible to the office of an elder. Thus the local preacher, called and qualified by the Great Head of the church to preach the word of life, is kept back, and forbidden to receive gospel ordination eight long years: for it is clearly evident that his first ordination, as it is called, is not sanctioned by divine authority. But if it be right to ordain an itinerant preacher, an Elder, after he has spent four years in the travelling connexion, why is it not right to ordain a local preacher, after he has preached the same term of time? You say they are both called of God, to preach his word; why not then place them on equal ground, as to holy orders? Is it because the itinerant can improve twice as fast, while riding on his circuit, as the local preacher can, in his study? Is it not rather to keep the poor local preacher in the rear of his travelling brother, that he is compelled to preach eight years, before he can

be placed on a level with his brother who has preached only four years? Is there any thing in the volume of Inspiration, or in the nature and fitness of things, to justify such a course as either of these I have named? If any of you can find such justification, do condescend to let me know where it is, and what it is.

Brethren in Christ, away, away with these inventions of men. Remember "the word of God is the only sufficient rule both of faith and practice." O, may this divine truth be written, and deeply engraved on your hearts. This truth ye all acknowledge; why then will ye support a practice like this, which is not authorized by the word of God? O, give it up, I beseech you, and come over on gospel ground.

God soon makes it manifest, to whom a dispensation of the gospel is committed. His word in their mouth is like a fire and a hammer; a sacred unction attends the truths they deliver; the heavenly dew of divine influence falls upon the church of Christ, as did the literal dew on Gideon's fleece: in a word, they come to the people "in the fulness of the blessing of the gospel of Christ," and the people say, God is with his servants of a truth. And shall such men as these go eight years, or four years, or one year, "weeping, bearing precious seed," not clothed with all the powers of the holy ministry? Give up, O, give up this unscriptural practice. Ordain the heralds of the cross to go "teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The subjects, I have brought before the public in the preceding pages, have not perhaps, heretofore, received that attention which their importance demands. I trust hereafter they will engage the serious attention of that people to whom I formerly belonged, and of all others into whose hands these remarks may fall. If there be any thing in the government, discipline, or usages, of the Methodist Episcopal Church, which is erroneous or unscriptural, it ought to be searched out, and brought to light. No men on the globe are more vigilant in spying out, and exposing to public view, the supposed errors of other denominations, than the Methodist travelling preachers. Indeed, their confidence is so great in the purity of the doctrines they profess to believe, and in their own schemes, they have challenged to public and open combat, ministers of other denominations, whose theological views stood opposed to theirs. And will they think it an innovation, or an injury, should their own system be a little examined? "Blessed is that man, who condemneth not himself in that thing which he alloweth." I have frequently said to many members of that church, that I considered great evils to exist in their body; not only in its Episcopal form of government, but in its discipline; also in some usages, which had no existence in the order, when I became a travelling preacher. Indeed had some things, which are now urged upon the Methodist people, been introduced at that date, the minister introducing them would have been spurned, and his new systems "given to the moles and the bats." If it be asked whether there has been any departure from the spirit and practice of primitive Methodism, I answer, yes, it is even so; ye yourselves being judges. In proof, I will

briefly state certain things, which I cannot reconcile with the Scriptures, nor with the former usages and practice of the sect.

I have already endeavored to convince you that the three orders in the ministry, among Methodists, are not warranted by the Scripture. But they not only have three, by ordination, but they have four in official power: Bishops, presiding Elders, Elders, and preaching, baptizing Deacons. I shall bring into view the official power of each, as stated in the discipline.

1. *A Bishop.* For his power, see Discipline, Sec. 4, p. 25. 1. He presides in the Conferences, by a fixed rule, during his good behaviour, and while he travels at large through the connexion. He is not elected to the chair by vote; let his abilities be what they may, he holds the chair by a fixed law.

2. He fixes the appointments of the preachers, for the several circuits. The people have no voice in the election of their religious instructors: whoever the bishop sends, they must receive, however much they may dislike him. It has much surprised me to see the astonishing inconsistency of the Methodist people. They contend for, and nobly support an elective and representative government in state, while they relinquish it entirely in church. Well and truly was it said by a great and good minister of the Methodist persuasion, "We are great republicans, politically, but greater aristocrats, religiously."

3. He is to oversee the temporal business of the Church. Dis. p. 25. What! is the bishop a deacon too? Deacons, as we have already seen, were appointed to take care of the temporalities of the Church, that the bishop, elder, or presbyter, (one and the same in office, according to the Bible,) might "give himself continually to prayer, and to the ministry of the word." But according to the Methodist economy, the Bishop is authorised to manage the temporal, as well as the spiritual concerns of the Church. And what more, pray, is there for him to manage? This is the whole; and what is there more? If this be not power, I know not what power is.

4. He ordains bishops, elders, and deacons. Dis., p. 25.

5. He appoints the presiding elders, and stations them. Dis. Sec. 5, p. 27.

6. He forms the districts, according to his judgment. Dis. p. 159.

In all this, not one word is said of the power of the people. And what, pray, do the people do, in all these great church matters? Nothing. But, ah, says the Methodist bigot, notwithstanding all the complaint about the power of a bishop, it is a power delegated by the people. Without controversy; let one question be considered. Why is there no local, or lay representation in the general and yearly Conferences? Dis. p. 19, Sec. 3. "The general Conference shall be composed of one member for every seven members of each Annual Conference, to be appointed by seniority or choice, at the discretion of each Annual Conference. Again, Dis., p. 22. "Quest. 3. Who shall attend the yearly Conference? Ans. All the travelling preachers, who are in full connexion, and those who are to be received into full connexion." No provision is made, for a local, or lay representation in either of these conferences; and yet we are gravely told the power of the bishops and elders is delegated from the people. Were this the fact, the disci-

pline would secure to the local connexion and the members of the church, a representation in the conferences. But this it does not do; though it has often been requested in behalf of the local connexion, each request has been repulsed.

In truth, local preachers are not, in some instances, permitted to attend as spectators. I attended the Annual Conference at Wilbraham, Mass., in 1826. I observed that the Conference transacted some of its business with closed doors; when all who were not regular members, (local preachers as well as others,) were obliged to withdraw. I will not say that prudence did not dictate this measure; but, I confess, I thought the course pursued did not augur well. For if the object was to ease the Church of burdens, and to pursue a course which might probably ultimate in good to the people, their brethren, witness their proceedings, and see and hear for themselves? To me it is plain, and I believe it must appear so to every impartial person, who will examine the subject, that the government of the Methodist Episcopal Church in America, is aristocratic and despotic.

II. The second grade of ministers in this church, as to official power, is that of Presiding Elders. This class of men, though inferior to a bishop, are yet considered to be superior to the elders who travel the circuit. The duty of the presiding elder is to travel through his appointed district. This district is made up of several circuits, more or less, according to the judgment of the bishops. Furthermore, in the absence of a bishop, he takes charge of all the elders and deacons, travelling and local preachers and exhorters in his district. In a word, his duty may be considered to be contained in Discipline, p. 27, Sec. 5. "Quest. 2. What are the duties of a presiding elder? Ans. 6. To oversee the spiritual and temporal business of the Church in his district."

My object in noticing this church officer, superior to all others in the Methodist connexion, a bishop excepted, is not so much to state his work, as set forth in the discipline, as to inquire whether there was ever an officer of this name, designed to be inferior to a bishop, and superior to a presbyter, or elder, in any church, ancient or modern, formed on the gospel plan, except in the Methodist connexion.—I think there never was: search and see. This officer, according to the reading of his duty, appears to be both presiding elder and deacon. For he, as well as the bishop, is to oversee both the spiritual and *temporal* concerns of the Church.

The bishop then performs the work of a deacon; the presiding elder performs the work of a deacon; and the ordained Methodist deacon, performs a work not authorised by the Bible, viz. preaching and baptizing. In these respects, the whole three act out of their proper sphere. The bishop or elder, (the same according to Scripture) ought not to leave the word of God to serve tables—to oversee the temporal concerns of the Church.* This is no part of his office; let the deacons perform that work; it belongs to

* Is it not surprising, that Methodist ministers, who say so many hard things against ministers of other denominations on account of high salaries, money matters, &c., yet say and do more in these matters than any other sect whatever? They too, love the loaves and fishes.

them by divine appointment. And let not the deacons do that, which the word of God does not authorize.

As a Methodist presiding elder; is an officer peculiar to the connexion in America,* it may not be amiss to inquire whether such an officer is necessary. I have long been of opinion, that this office is unnecessary, and an expensive burden to the Church. It is unnecessary, because the work performed by a presiding elder can be as well, and as seasonably performed by a circuit elder. It may be said that, on some circuits, we have unordained preachers, who are not authorised by the discipline to administer the ordinances. But a better remedy may be found for this evil, than to have a man wasting the principal part of his time, travelling, when he ought to be in his study, writing, or instructing the people, and preaching the word of life. Let your ministers be ordained, as soon as evidence is obtained that God has committed unto them a dispensation of the gospel. Then, being clothed with the full powers of the ministry, they will be completely "furnished to every good word and work;" and the people, to whom they minister, will have no cause to complain of a "lack of service."

It is an expensive burden to the Church, as will appear by examining the provision made for a presiding elder's support. Dis. p. 179. "There shall be a meeting in every district, of one steward from each station and circuit, to be selected from among the stewards by the quarterly meeting Conference, whose duty it shall be, by and with the advice of the presiding elder, (who shall preside in such meeting,) to take into consideration the general state of the district, in regard to temporalities, and to furnish a house, fuel, and table expenses for the presiding elders." From the observance of this rule, a two-fold expense arises. 1. To the Stewards. The time spent by them in the performance of this service, is a heavy burden. Some of them must necessarily travel several miles; all must spend considerable time; pay their own expenses; and receive no compensation for their services. 2. To the district. In addition to providing houses, fuel, and table expenses for the preachers on the several circuits and stations, the people are obliged to provide the same also for the presiding elder.

As a salary, over and above his house rent, fuel, and table expenses, the presiding elder takes all the surplus money, if such there may be, in the several stations and circuits in his district, provided such surplus do not exceed his annual allowance. But in case there is no surplus, he shares with the preachers in his district, in proportion to what each has received. Dis. p. 29, Sec. 5. In addition to the above, there is a quarterly love feast collection taken up at each quarterly meeting, for the support of the presiding elder. All this money, it will be recollected, is drawn from the people, in addition to the sums they are obliged to pay to the travelling preachers who are stationed over them.

All this, I consider, a useless waste of money; because the man receiving it, renders no more service to the Church than the circuit and stationed elders might just as well render. The Methodists in England, have no

* There is none in the British Methodist Conference.

bishops, no presiding elders. No, thank God, they move on the apostolic plan. In their conferences, they elect a president by vote or ballot. Different men, at different times, fill the chair. No man is elected to the Presidency for life, like a Methodist Bishop in America. They "call no man Rabbi, for one is their master, even Christ, and all they are brethren."

The American Methodists make a great noise about the pious Wesley, and call him their Father; but I am sorry to say his children, (if they may be so called,) have far, very 'far, departed from the excellent examples he left them. Mr. Wesley was no bishop, no presiding elder. Read his letter to bishop Asbury, and you will learn what he thought of these dignified titles, and the movements of his little Franky, as he called him. Why have not the Methodists in England elected to the office of bishop those wonders of the age in which we live—Clark, Watson, Bunting, and Wood? Because they have not so learned Christ; they were not so instructed by the venerable and pious man, who founded the sect to which they belong. And still the Methodists in America call themselves "Wesleyan Methodists." They call Wesley their Father, and the Methodist Church of England, the "Mother Church." O, I am very sorry they have so far departed from the excellent examples of both Father and Mother.

An extract of Mr. Wesley's letter, referred to above, follows: "But in one point, my dear brother, I am a little afraid both the doctor* and you differ from me; I study to be little; you study to be great: I creep; you strut along: I found a school; you a college; nay, and call it after your own names.† Oh, beware! do not seek to be something; let me be nothing, and Christ be all in all. One instance of this, of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought; men may call me a knave or a fool, a rascal or a scoundrel; and I am content; but they shall never, by my consent, call me bishop. For my sake, for God's sake, for Christ's sake, put a full end to this; let the Methodists know their calling better."‡

III. The third grade of ministers in the Methodist Episcopal Church, as to official power, is the travelling elder; he appears to be an officer, inferior to a bishop and presiding elder, and superior to a preaching and baptizing deacon. Any person, desirous to know the duty and work assigned to a travelling elder, may learn it by reading Dis., p. 30, Sect. 6, and p. 38, Sect. 9. If as I have endeavored to show, all ordained ministers "are on a perfect level, under their one only High Priest in heaven," and according to the scriptures have the same commission and office, then the Methodist notion of a distinction between a bishop and presiding elder, a presiding elder and a travelling elder, is unscriptural and absurd.

Having nothing to object to the last named order of ministers, which is the only true order, according to the gospel, I would not write another line respecting them, did not the discipline of their Church authorize them to exercise a power over the people which the Bible does not authorize. This

* Dr. Coke. † Cokesbury College, twice burned down. The name was formed from the names of its founders, Coke and Asbury. ‡ Wesley's life by Moore, vol. 2, p. 285.

power, and the abuse of it have caused long and increasing complaints from many members of that Church. It may not be amiss to notice this subject, Dis. p. 39—"He (the travelling elder) is to overlook the accounts of all the stewards; to appoint a person to receive the quarterly collection in the classes; to see that public collections be made quarterly, if need be; to raise a yearly subscription in those circuits that can bear it, for building churches, and paying the debts of those which have been already erected; to choose a committee of lay members to make a just application of the money where it is most wanted." Do not these rules give the travelling elder a controlling influence over the money concerns of the church, which does not belong to him? We learn from the quotations heretofore made, that the bishops, presiding elders, and travelling elders have the management of the *temporal*, as well as the spiritual concerns of the Church. This I view to be unscriptural and improper. "Let the ministers of Christ give themselves continually to prayer, and the ministry of the word;" and let the deacons and the church manage the temporalities.

Another power conveyed to the travelling elder is, the right he has, according to Dis. p. 89, Sec. 7, to try the accused by a committee of his own selection and appointment. Should the preacher in charge possess a little prejudice against the accused, (as is *sometimes* the case,) the accused would have but a small chance to receive justice, as the preacher is chairman of the committee of his own choice. I have, in my possession a short document, presented me by a person who has been a member of the Methodist E. Church for the last twenty six years, whose case will illustrate my ideas of this power, and its abuse.

The deponent saith that, "on the third of January, 1828, I was accused by certain persons, members of the Methodist Society, and by Rev. Isaac Jennison, was cited to trial, without any previous gospel labor on the part of my accusers. I had about 24 hours to prepare for trial. I appeared and plead not prepared—requested an adjournment, which was granted for eight days. I requested the privilege of choosing a part of the committee, but was denied. I then pleaded that being old, infirm, and forgetful, I wanted an assistant, and named Br. M'Lean, but was denied. I attended according to adjournment; and after a long investigation, the verdict was, to put me back on trial for six months,* in case I would not join the class in the neighborhood where I lived; but in case I would so do, to retain my standing as formerly; and at the expiration of the six months, in case I did not join said class, to be expelled. I then requested Mr. Jennison, to give me the accusations alleged against me, and the doings of the committee in this case, in writing, but was denied. To the above, I solemnly attest. REUBEN FROST."

This is the power the Methodist preachers exercise over the people. O, how many worthy men and women have been treated in this manner, yea, some much worse; and possibly, reader, thou art the person. Read Mat.

* A kind of Popish penance. The Methodists are very fond of their six months trial. They formerly reproached the Presbyterians on account of their "half way covenant;" but if this be not a "half way" business, what is? Perhaps this is a plan of policy, to obtain young converts sooner than otherwise. A certain M. Preacher said, "let us be sure to salt down our fish, as fast as we catch them." A Camp Meeting practice.

xviii. 15—17, and compare it with the above. From such a system of Church government, "Good Lord deliver the people."

IV. The last order of ministers I shall notice in the M. E. Church, as to "official power," is that of Deacons. If the word of God, and the authorities I have quoted, are entitled to credit, then certainly the official power exercised by a Methodist Deacon, in the church is wrong, and ought not to be. Yet it is a fact that on many circuits, a man, on whose head the Bishop has laid his hands, exercises all the functions of the holy ministry, except consecrating the Eucharist. See Dis. p. 38. Sec. 9. "The word of God, being the only sufficient rule both of faith and practice;" why I ask, have the Methodists in America so far departed from that rule, as, by a self-created authority, to constitute one man a Bishop, another a presiding elder, another a travelling elder, and a fourth a preaching and baptizing deacon? I say to you plainly and lovingly, ye have not a "Thus saith the Lord," for such a practice. Neither have ye the precept or example of the venerable John Wesley; he warned you, almost with his dying breath, "for my sake, for God's sake, for Christ's sake, put a full end to this." To what! To the name bishop. What sophistical argument, or twist, or turn, can be made to evade the force of this advice. O, ye American Methodist, awake from your slumbers, lest while ye sleep on, "ye may be awakened by the clanking of your chains."

Certain persons may say, while reading my closing remarks, thou bringest new and strange things to our ears. They may be so to some; but not to all. To the former I would say, read my remarks attentively, charitably, and candidly; and I am assured your conclusion will be that my statements are facts. And you will be led to see how far the American Methodists have departed from the practices and usages of the mother Church in England, the advice given by the great founder of the sect, and from the word of God. To the latter I would say, your eyes are open to see the evils which exist in the M. E. Church, in America, and doubtless you mourn on the account. In my late tour, I found the dissatisfaction to be great; in almost every family I visited, I heard more or less respecting the increasing power, popularity, pride, love of ease and love of money, manifested by the travelling preachers. Whenever I found a primitive Methodist, his language was like this; "The crown is fallen from our heads; woe unto us, that we have sinned." The printed accounts of great reformatations, and large additions to the Church, did not convince them that all they read was true; and that the reported increase of members was a proof of increase of holiness.

Let me inquire what mean the following things? 1st. The great exertions made by preachers to obtain their salaries. Look at the provision they have made for themselves in their discipline, and the exertions they are making to raise this fixed salary, with other supplies. I said *they* have made—for I am sure the local Preachers and members had nothing to do in making the discipline; it is wholly the work of the travelling priests: they are the first and the last of every thing in Methodism; the local preachers, and the members are only lookers on. And be assured, the travelling connexion, having all the power in their own hands, have manifested no disposition to

wrong themselves, however their operations may affect the people of their charge. Dis. p. 171. Sec. 41. "The annual allowance of the travelling preachers shall be \$100, and their travelling expenses. 2d. The annual allowance of the wives of travelling preachers shall be \$100. 3d. Each child of a travelling preacher shall be allowed \$16 annually, to the age of seven years; and \$24 annually from the age of seven to fourteen years." In addition to this, see Dis. p. 179. "It shall be the duty of the said committee, or one appointed for that purpose, who shall be members of our church, to make an estimate of the amount necessary to furnish fuel, table expenses," &c. &c. His house rent is likewise given him, over and above his salary; see Dis. p. 177. We will suppose a travelling preacher to have a wife and four children, two under seven years of age, and two between seven and fourteen. In that case, the money salary of the preacher is as follows—\$200 for himself and wife; and \$80 for the four children. House rent, table expenses, and fuel, estimated at from \$150 to \$200. This added to the above, makes about \$480. Add to this, the preacher has his travelling expenses allowed him, and receives his board and horse keeping gratuitously among his brethren, as he passes round his circuit.

But says the objector, though the above provision is made, yet we do not realize it. If not, it cannot be the fault of the preachers; for they leave no method untried, which they can invent, to raise it. Possibly, on some circuits, the whole amount is not raised; in that case, the deficiency is made up, so far as the annual produce of the charter fund, and the annual dividend of the profits accruing from the book concern can make it up. See Dis. p. 175. The fact is, many travelling preachers at the present day are accumulating property; if not, how is it that some of them, who began to travel with not a cent, have now their hundreds in the bank, and money at interest; purchase farms and handsome country seats; own their fine horses and carriages and dress themselves and families elegantly? O, ye Methodist people, look back to former years, and consider the humble style in which the primitive M. preachers passed through this land, and compare their conduct with that of the moderns. Their cry was "give us souls for our hire." The cry among many of the moderns is, "money, money, give us more money, or we will preach to you no more."

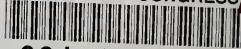
Do you not hear some say, put us, we pray thee, into the Wesleyan Academy, that we may be made ministers, so that we may obtain for ourselves a "bit of bread and a piece of silver?" And yet we are gravely told there is more vital godliness in the ministers and members of the M. E. Church, than formerly. I know there is more printed about reformations, and religious enjoyments, but does it follow that the Methodists are more holy, meek and humble in heart than formerly?

If you wish a satisfactory answer, visit certain towns, in which your "Herald" has stated that God has wrought wonders in the salvation of souls.—Such towns I have visited, and have heard Methodists say, "Br. M'Lean, if I thought the accounts of reformations, printed in the "Herald," were no more true, generally, than that of a reformation in the town where I reside, I would take the paper no longer." And is there not some misrepresentations occasionally in the obituary department?

O, ye, who were once my brethren by visible profession, be honest before God; keep down in the dust; let this be the language of your hearts,

Make me little and unknown,
Love'd and prais'd by God alone."

Put away from you these high things. Why this exhibition of pride in the style of building many of your chapels; the parade and show in dedicating them; the high toned accounts of the performances of the *Reverends* who assisted in their dedication? Why is all this fulsome incense of flattery



offered to poor worms of the dust, in almost every "Herald" published? Why this publishing on the house top the alms and good deeds of individuals by name? Why these honorary titles, blazoned abroad, received not by merit, but as a mere compliment? Why will ye feed the monster pride in this way? Look, I beseech you, at the precepts and example of the meek and lowly Nazarene, who said "call no man Rabbi," and who said "when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

2. Pardon the liberty I take in making one more inquiry. Are not the Methodists, in this country, too much governed by "frames and feelings?" Are there not many wild extravagances in what are called religious exercises at camp meetings, and a new fashioned meeting, of late invention, called a "four days meeting." I pass no sentence, but invite your attention to the manner in which the worship of God ought to be conducted, as recorded in the New Testament, and to the opinion of that great and good man, Rev. J. Wesley. (Wesley's Sermons, Vol. 9. page 182.) He says, "some may be afraid lest the refraining from these warm expressions, or even gently checking them, should check the fervor of our devotion. It is very possible it may check, or even prevent some kind of fervor, which has passed for devotion. Possibly it may prevent loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, and throwing about the arms and legs of both men and women, in a manner shocking, not only to religion, but common decency." Again, Mr. Wesley, in his letter to Mr. Maxfield (see his Life by Moore, Vol. 2. p. 187,) says "I dislike several things therein; (meaning the manner in which Mr. M. conducted his meetings;) "the speaking or praying of several at once; the using improper expression in prayer; sometimes too bold, if not irreverent; sometimes too pompous and magnificent; extolling yourselves rather than God; and telling him what you are, not what you want; your using postures and gestures highly indecent; your screaming, even to make the words unintelligible; your bitterly condemning any that oppose, calling them wolves, &c. and pronouncing them hypocrites or not justified."

Now, is there not much of this, yea all, practised by some American Methodists? Remember the Apostle Paul, and Mr. Wesley were opposed to it. The subject is left for your candid reflection.

I have said, and I once more repeat it, I know of no sect, whose preachers, by their own self-created power, secure to themselves such unlimited control of the money matters, and other emoluments of office, as do the Methodist travelling preachers. In addition to salaries, house rent, fuel, table expenses, &c., chapels and parsonage houses are secured to the Bishops and Conference exclusively, by deed. Dis. pp. 160—169, and p. 177. As I understand a "deed of settlement," (so called,) I see not why the Bishop and Conference have not the power to dispose of such houses, to the best advantage; and appropriate the avails as they may see proper, in case the Methodist Society becomes extinct, or nearly so, in any town or place, where such chapel or parsonage house may stand. Dis. p. 167.

On the whole, have not the Bishops and Conference the entire control, not only of the spiritual, but also of the temporal concerns of the Church? They fix their own salaries; secure to themselves chapels and parsonage houses; send to the people such ministers as they please; try accused local preachers and private members by committees of their own appointments, in which committees they themselves preside. And what are the people in all these great matters? As I before observed, they are lookers on, and nothing more. Would to God that the people would arouse from their lethargy, and by one united effort, throw off this yoke of bondage which is too grievous to be borne.